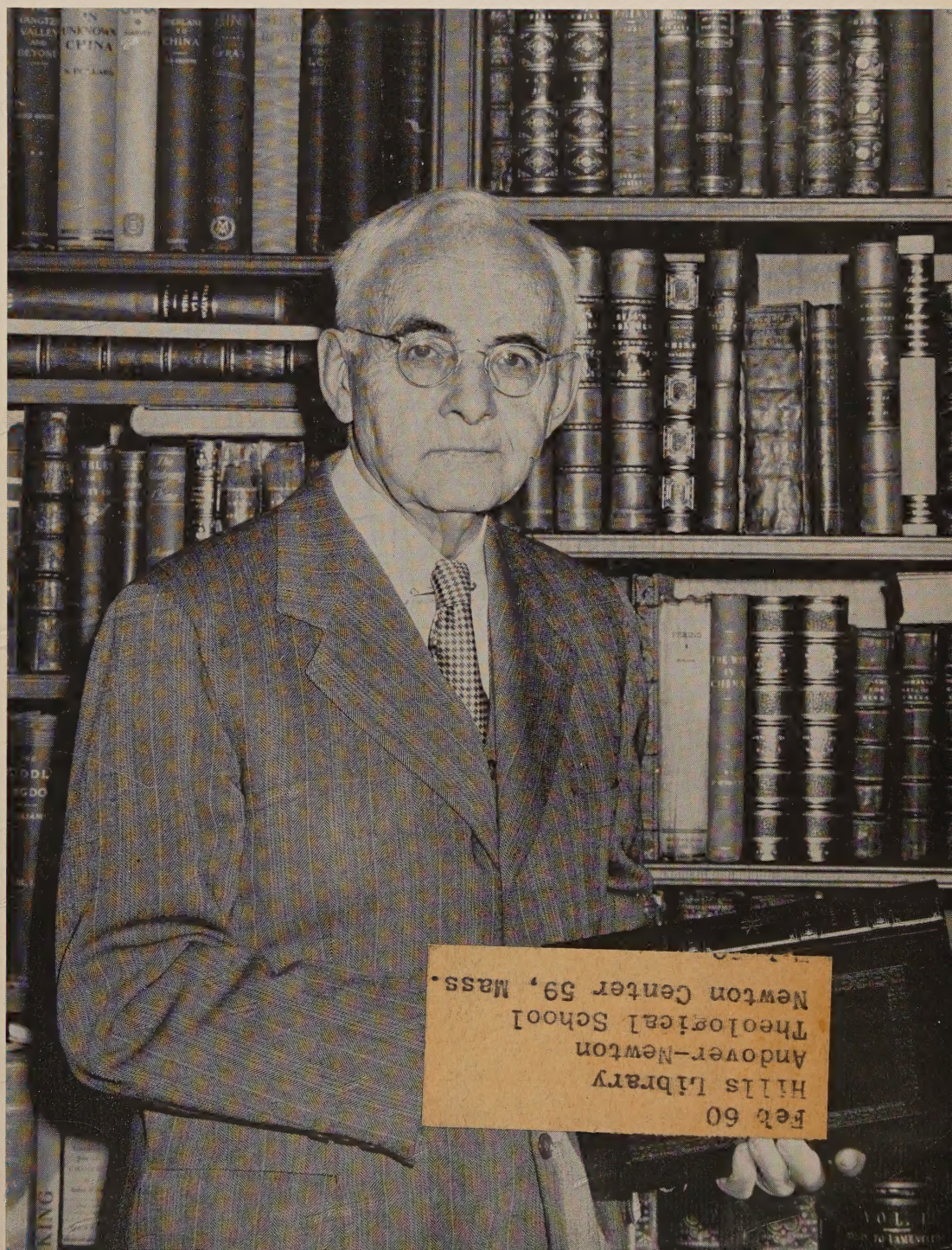
ZIONS HERALD

New England Methodist Monthly

Andover Newton Theological Library
FEB 20 1957
NEWTON CENTRE, MASS.

FEBRUARY 1957



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NO BETTER WORDS TO DESCRIBE "BROTHERHOOD"

On the Cover . . .

Dr. William G. Lennox, a member of the Newton Centre Methodist Church, Newton Centre, Mass., recently received the annual Science Award of the American Pharmaceutical Manufacturers' Association for his work in the treatment of epilepsy.

A former medical missionary to China, Dr. Lennox's efforts are centered in the Seizure Division of the Children's Medical Center. The story of the work that has been done to aid epileptics is told on page 3 of this issue.

A Word or Two

Regardless of all the snubbing and soothing surrounding King Saud's visit we agree with our President when he said, "We do not talk just with those with whom we agree, but must meet with those with whom we disagree also. Any meeting I have with any chief of state or head of government does not mean approval of any actions or policies followed by particular foreign governments." It takes a big man, sure of himself and his cause, to speak in a friendly fashion with those in disagreement. Anybody can snub!

●

As head of our Board of Temperance of The Methodist Church, Bishop Lord is really making his influence felt, mainly by his penetrating insight into the cause of the evils of alcoholic consumption and the ability to express his convictions boldly and clearly.

His recent letter to the *Christian Science Monitor* regarding "Liquor on Planes" is one example. In part he wrote, "On a recent flight from San Francisco to Los Angeles I flew the Western Line on a flight known as "The Champagner." All the passengers were offered champagne. In addition, the ladies received an orchid and a bottle of foreign perfume, the men cigars, and all filet mignon. How ridiculous can this "air giveaway" become?

" 'Boycott' is an ugly word, and I do not like it. Are the 'alcoholics,' who dare not take a drink, and the non-drinkers, who do not wish to drink, to be forced to boycott flights that serve alcoholic beverages? I sincerely hope this is not the answer."

So do we. But with the airlines and the liquor industry, we fear "the sky's the limit."

●

The Rev. H. Newton Clay from Westfield, Mass., has called our attention to another incident in a well-known racket in which most ministers, and many laymen as well, have been victims.

The Rev. Mr. Clay writes: "I wonder if you would be willing to include in the next issue of your publication a warning to churches and ministers with regard to a man who is representing himself as a stranded driver for the Allied Vans, Inc. . . ." Of course, you know the remainder of the story—the man is an imposter using a new approach.

We thought we knew about every approach made by these "chiseling imposters" as they skillfully weave a story designed to touch the hearts and open the pocketbooks of those whose faith has mellowed their charity.

Our money is a trust given to us, let's be careful how we give it to the undeserving.

●

By now many of our readers have been besieged with mimeographed letters from various sources indicating a last desperate effort to meet Race Relations Day offering commitments; and, by now, the offerings will have been counted. We hope they measure up to the commitments.

But, it is well to learn a much needed lesson: To build substantial offerings for great and continuing causes is a continuous and growing process. They can seldom be whipped up at the last moment unless the need is unforeseen and disastrous.

We know our commitments well in advance. They are usually presented on the floor of annual conferences, discussed and voted. Then, unfortunately, they are often forgotten in a series of delays by individuals who have overcrowded schedules, committees which fail to meet, and hesitant administrators who fail to administer.

Perhaps, it would be well to consider commitments to giving with more care than a chorus of "ayes" easily emitted by delegates at annual conferences.

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ZIONS HERALD

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EDITORIAL

Christ for All of Life

To present Jesus, the Christ, so that His Spirit becomes the faith and power of individual lives the world over is the aim of Methodist Missions at home and abroad.

To carry out its objective The Methodist Church has a top-level organization called The Board of Missions which is divided into three divisions and a section: 1) Division of National Missions—concerned with the next door neighbor; 2) Division of World Missions—concerned with areas in 44 countries, especially with the so-called "Lands of Decision"; 3) Woman's Division of Christian Service—main interest in women everywhere; and 4) Joint Section of Education and Cultivation—puts out a lot of informative printed material of which *World Outlook* rates high.

The members of the Church, in 1956, gave a total of $23,533,296, highest in Methodism's history, for missions. Assets of the Board and the divisions has risen to a record of 80¾ million dollars. In 1956, a record of $23,262,348 was disbursed for the total effort. This means, based on membership numbers, that Methodists are giving less than one cent per member each day to send the Gospel, preached and lived, into all the world.

The limited giving for Missions is one of several obstacles to more effective work. Others are: international communism which takes a discouraging attitude towards all religions; the growth of other religions associated with growing nationalism in parts of the world, i. e., the strength of reactionary Hindu political circles in India; Roman Catholicism with its dogmatic assertion of being the "one and only" church in God's eyes; inflation which cuts into purchasing power; the failure of church people to catch the new look of missions; the shortage of qualified persons, especially young people, who are fascinated by the allure of the mission field as the only pioneering frontier which calls to men and women of stamina and faith and ability to do all kinds of things.

To meet the needs for the coming year the Church is sending an additional 77 men and women into home and overseas mission fields. It has appropriated $18,685,721, beginning on June 1, 1957, which is almost one-half million dollars more than the total appropriated a year ago.

But, the mission of Jesus Christ calls for men and women with world-minds, filled with His Spirit, and willing to give their lives to the most thrilling experience of this generation.

It is now within our power to show people everywhere that there is such a life when, in the words of the Rev. Curran L. ("Spotty") Spottswood, we believe that "Christ is for All of Life," and is best made known when He shows Himself in all of the details of a day lived.

EDITORS COMMENT

Weekly and monthly editors of Methodist publications express their views on topics of wide interest. In this column we share with our readers excerpts from the editorials of Methodism.

"One could hope that every Methodist, old and young, could have the opportunity of seeing what their gifts through the World Service program and the Advance are making possible. Perhaps in a far greater way than any of us may realize, your gifts are doing more to bring peace, goodwill, and God's love among all men than the infinitely greater sums that are being spent in a host of other ways, nationally and internationally." —*Arkansas Methodist,* E. T. WAYLUND, Editor.

"In the handling of the race problem in the South there are many matters upon which Christians honestly and sincerely disagree.

But there is one point on which all must agree. We cannot, as Christians, countenance violence as a means of settling disputes or expressing opposition.

We live in a democracy, in a society ordered by law and not by the passions or prejudices of individuals. To practice violence settles nothing. In fact, it makes a just settlement of differences impossible. It is the antithesis of reasoned judgment and government by law.

Christians deny their Lord and crucify him anew when they resort to violence to express their frustrations and protests." —*The Methodist Christian Advocate,* (Alabama), T. P. CHALKER, Editor.

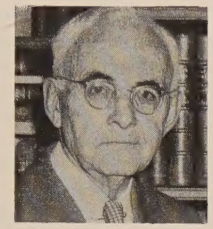
The filibuster makes a mockery of democracy. . . . For the most part this diabolical technique has been used by southerners to defeat civil rights legislation. It has made a laughing stock of our form of government and held us up to world ridicule. Since southern Democrats have been the principle offenders, it has hurt that party in some sections of the country, particularly where the Negroes have a strong vote. But the issue goes far deeper than partisan politics. It strikes at the very heart of democracy itself." —*Michigan Christian Advocate,* JOHN E. MARVIN, Editor.

"Most of us will agree that these are dangerous times in which to preach the gospel. We live in an era when subtle and sinister forces try to silence the pulpits and Christian voices of truth. These are times when the ideas and ideals of the Carpenter of Nazareth seem fantastic and utterly impossible to many people. Because of this many Christian leaders compromise their convictions. Evil triumphs and wickedness grows because good men are timid and lack the courage to speak out against sin." —*Mississippi Methodist Advocate.*

Cover story . . .

Methodist Doctor Wins Citation

by Warren Carberg



A member of the Newton Centre, Methodist Church, Newton Centre, Mass., of which the Rev. Elmo F. Young is pastor, recently received the annual Science Award of the American Pharmaceutical Manufacturers Association. The recipient was Dr. William G. Lennox. The citation reads as follows:

"In appreciation of an eminent professional career devoted to the treatment of patients suffering from convulsive disorders. His contributions to the study of nervous diseases have been distinguished by a rare combination of scientific, professional and humane understanding of the problems—be they diagnostic, therapeutic or social. His research and teaching have multiplied his influence in this field far beyond the borders of our country. Through his abiding devotion to the study of mental and nervous diseases, he has benefited countless patients, providing a challenge to follow his leadership and encouragement that success might be achieved."

However, Dr. Lennox believes that his efforts in favor of the epileptic are but an extension in a different sphere of his curtailed service as a Methodist medical missionary. He relates that when a student at Colorado College, he was leader of the Student Volunteer Band. After graduation he sought entrance to Boston University School of Theology, but was rejected for lack of credits in Greek or Hebrew. (Twenty-nine years later Boston University generously gave him an honorary M.Sc. degree.) He also had an M.A. from the Methodist-founded University of Denver, of which his wife's father, Henry A. Buchtel, was chancellor.

Young Lennox was accepted by Harvard Medical School and graduated *cum laude* in 1913. After hospital training he, his wife and their two small daughters arrived in Peking in 1916. Bishop James W. Bashford, the missionary statesman, was their guiding star. In his acceptance speech at the award banquet in New York, Dr. Lennox remarked, "Forty years ago tonight our small family was in the ancient city of Peking beginning what we hoped would be a life-time of service for the Chinese. Four years later we had learned the language and were deep in our job at the Rockefeller Medical School Hospital. Then one of our children had severe bacillary dysentery, severe whooping cough and convulsions. Suddenly, the health of 400 million Chinese seemed less important than the health of that one child. Back in Boston it became clear that epilepsy was as needy a field as any that existed abroad."

In company with Dr. Stanley Cobb, a long-term investigation into the cause and treatment of epilepsy was begun, a search that has lasted for 34 years, and has been providentially guided.

Two principal rewards have come to the workers in this field. First is the so-called brain-wave machine that records the electrical impulses from the brain. This has proven useful in the diagnosis of epilepsy and in its treatment, whether this is by medicines or by surgery. The brain waves of identical twins are identical. Through a study of 225 twins affected by epilepsy, Dr. Lennox and his associates have learned much about heredity in contrast with other causes of seizures. The machine also aids in study of the brain. "That most wonderful of all God's creations, the human brain, lies open, like a book for study. If heart, lungs or joints fail, the individual suffers; but if the brain is disordered, the whole community, or even the world may be in turmoil. And yet, brain study in relation to other organs has been neglected."

The second big advance has been the development of medicines that prevent attacks. The 12th of May, 1957, will mark the centenary of the first announcement of a drug that would help to control convulsions. This was bromides. Now, through the impetus of Boston doctors, later aided by companies that manufacture medicines, nearly a dozen drugs effective in varying degrees against various types of seizures have been developed. When these medicines are properly prescribed, the great majority of patients can be substantially relieved of their seizures.

The ability of physicians to control attacks by means of medicines has emphasized another obstruction to successful living, namely the stigma which has attached itself to this illness. Because patients and their relatives try to hide their disability, the public is unaware of the large number affected, about one million. Support has been woefully lacking as compared to that accorded diseases such as polio, cerebral palsy and even mental retardation.

In the effort to educate both physicians and the public, Dr. Lennox' activities have extended into many fields. He has written more than 200 articles in medical journals, served for 13 years as president of the International League Against Epilepsy and as editor of its journal. A book, SCIENCE AND SEIZURES, published by Harpers, has been written for lay readers.

More than any other disease, epilepsy is linked with religion. The ancient Greeks thought it god-inspired, but in the middle ages both doctors and the public blamed the devil or his demons. The religious aspects are set forth in a pamphlet "What the Minister Should Know about Epilepsy." The Epilepsy Information Center at 319 Longwood Avenue, Boston, is a lay organization for the New England area, which distributes literature, provides lectures for school teachers and gives showings of motion picture films that bear on this subject.

Now an associate professor emeritus from Harvard University, Dr. Lennox' efforts are centered in the Seizure Division of the Children's Medical Center and the National Veterans' Epilepsy Center at the Boston Veterans' Hospital. The former, in addition to caring for patients, acts as a research and training center. Doctors from a dozen foreign countries have come here for study. The doctor hopes to be a better church-goer after finishing a brain-breaking job, a book on epilepsy and related disorders for the use of physicians.

However, nostalgic thoughts turn toward China and the many friends among missionary and Chinese colleagues. Dr. Lennox has published three studies on the health of missionaries, families in China, families in Japan, and (for four societies) a book on THE HEALTH AND TURNOVER OF MISSIONARIES in all mission fields. He made a survey of hospitals in China and Japan for the Foreign Missions Inquiry in 1932. Ever since the family occupied Bishop Bashford's quarters and library in Peking he has collected books about early explorations and missionary activities in China, books that date from 1615 and number several hundred. Our photographer caught him standing before a portion of this collection in the book-filled library of his home in Newton Centre. Another collection includes books on epilepsy that date from 1492. A third deals with early life in the far west, particularly the state of his birth, Colorado. He and his wife have two children and five grandchildren all in fine health. One daughter, a doctor, works in Copenhagen helping to find out how the brain works.

World News

SUGGESTS U.N. OPEN WITH PRAYER

A Baptist leader today proposed anew that God should be openly and audibly invoked at the United Nations opening sessions each day.

The Rev. Dr. Edwin H. Tuller, executive secretary of the 300-church Massachusetts Baptist Convention, said that he was urging again that the United Nations General Assembly be opened with prayer because many new members have been admitted during the past few months.

Dr. Tuller explained that at present the sessions of the General Assembly are opened with a minute of silence which can be used for prayer or meditation.

"I propose that God should be openly and audibly invoked in accordance with any one of the religious faiths which are represented there," said Dr. Tuller.

Dr. Tuller stressed that he believed "we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail.

"Therefore," he concluded, "Baptists urge that prayer be offered at the opening of the General Assembly."

URGES SUPPORT OF ALASKA CHURCHES

The churches in Alaska, although expanding, need more personnel, closer supervision and larger financial outlay, Dr. Eugene Carson Blake, president of the National Council of Churches, declared at the conclusion of his 11-day Christmas mission to servicemen and chaplains of the Alaskan Command.

"I have the feeling that neither the churches in the United States nor the Pentagon Building are giving as full and effective support in Alaska as is demanded by the problems and opportunities faced," he observed.

The church leader urged more adequate facilities be made available to the Protestant chaplains in Alaska.

"Good men are frustrated by lack of properly located chapels with adequate place for Sunday School classes for the children of military dependents," he pointed out. "It is even reported that the religious education wings of the approved new chapels have been eliminated from the request."

If these wings are not put back in the plans, he warned, or some other really adequate buildings located properly are not made available, "Protestant chaplains will be greatly handicapped."

"I might add, that location is important when the weather is 40 degrees below and it is dark at 9.30 in the morning," he said.

WCC SPONSORS RACIAL RESEARCH

Churches around the world will soon have a body of knowledge on the practical experience of Christians working for better race relations everywhere.

A new racial research project to discover how such experiences gained in one country can help those in other parts of the world will be launched by the World Council of Churches, aided by a $3,500 grant-in-aid from the Fund for the Republic.

Dr. J. Oscar Lee, executive director of the National Council of Churches' Department of Racial and Cultural Relations left January 14 for three months of conferences with leaders in the struggle for improved race relations in Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon and Malaya. His aim is to determine the applicability both of his American experiences to other lands and of the reverse. He will also seek to find out how churches everywhere can most effectively help one another, through the World Council of Churches, work for the abolition of segregation and discrimination within the churches and within society.

The report of Dr. Lee's findings will be laid before the 90-member Central Committee of the World Council at its next meeting in August at Yale Divinity School.

COFFEE-BREAK WITH CLERGYMEN

A continuing program of "putting religious principles to work" was inaugurated at the King Korn Stamp Company in Chicago, when employees sat down for the first time with clergymen of the three different faiths for a coffee-break discussion of "brotherhood in business."

In succeeding weeks clergymen of various denominations will lead the discussions. King Korn management is contributing half the time for the weekly half-hour sessions, with employees participating equally by spending their coffee-break in the round table talks.

Some 100 employees of the trading stamp firm met with the first three clergymen to lead the sessions. They were the Rev. Paul Grimes of West Ridge Community (Methodist) church, the Rev. John Enright of St. Henry's (Roman Catholic) church, and Rabbi Joseph Gorfinkel of B'nai Jacob Congregation.

Plans are for each clergyman to give a short introductory talk as a weekly session starts, and then to open a general discussion of a religious but nonsectarian nature.

Peter Volid, King Korn president, said his firm initiated the plan in the hope that "it will spread and serve as a pattern for other businesses to follow, so that the principles of the various religions can be made to work throughout the year."

He emphasized that the program will be voluntary but said: "There is sufficient interest to make it a continuing part of our operation."

MASS. COUNCIL CONDUCTS 75 SURVEYS

More than 75 surveys and research projects have been conducted by the Department of Research of the Massachusetts Council of Churches since the Department was organized some ten years ago, it was announced by the Rev. Dr. David F. Cox, director of the Department.

Dr. Cox estimated that another 25 census and study surveys have been sponsored by other groups comprising single churches and local councils of churches in the same period of time.

The Council's Department will join in setting up a central registry for church survey projects, Dr. Cox said, to be known as the Research and Survey Institute for the Churches.

Chairman for the new group is the Rev. Dr. Walter Muelder, dean of the Boston University School of Theology. Dr. Cox will serve as secretary.

Dr. Cox said that the Council has played a leading role in establishing the Institute and that it will maintain a central registry of all Protestant religious research projects throughout the state.

PRESBYTERIAN SERVICE FOR CONGRESS

Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A., and president of the National Council of Churches, presided at a service of intercession and Holy Communion at National Presbyterian Church in Washington, D. C., that marked the opening of the new session of Congress.

President Eisenhower, several members of his cabinet, and more than 100 members of the House and Senate attended the 8 A. M. service. Congress formally convened four hours later.

Secretary of State John Foster Dulles, as a ruling elder in the Presbyterian Church, served Communion to the President. Secretary of the Army Wilbur M. Brucker, and more than a dozen members of the House and Senate who are elders in their home Presbyterian churches, assisted in serving Communion to the congregation of 500 persons.

Assisting Dr. Blake in officiating at the service were Dr. Robert W. Gibson, moderator of the United Presbyterian Church of North America; Dr. Albert P. Shirkey, president of the Washington Federation of Churches; and Dr. Edward L. R. Elson, pastor of the host church. David W. Proffitt of Maryville, Tenn., moderator of the Presbyterian Church in the U.S.A., served as chief elder.

SEES CLOSER INDIA-U.S. RELATIONS

Prime Minister Nehru's visit to America has done much to allay suspicion that was dividing the United States and India, Dr. E. Stanley Jones, noted missionary evangelish and author, said in Washington, D. C.

Addressing a Washington congregation that included members of the Indian embassy staff, he said that India and China are now vying for the leadership of Asia.

"China has chosen the way of Communism and coercion; India the way of freedom and democracy," the evangelist said. "Naturally, the United States hopes that India wins."

Although India and the U.S. have similar goals and objectives, Dr. Jones observed, they have not been working together because they have mutually distrusted each other.

"Now I feel that distrust is gone and co-operation and understanding can begin," he declared.

Dr. Jones, who recently returned from an extensive evangelism campaign in India, said that the people there, having seen the success of their technique of non-violence in winning independence, feel that they have a mission to bring peace to the world. This, and not pro-Communist sympathy, lies behind their reluctance to give open support to the United States in the United Nations, he asserted.

"The United States, by its bold position in condemning Britain's action in landing troops at Suez has now freed itself from the taint of colonialism in the eyes of the Indian people," Dr. Jones said. "We now have our greatest hour of opportunity."

DEDICATE CHURCH PAID FOR BY A.F.

Dedication ceremonies were held in Ithaca, O., for a church that was donated by the U.S. Air Force after a freak airplane accident destroyed the old edifice.

The rites marked completion of the modernistic Ithaca Evangelical United Brethren building. The former church burned April 13, 1954, when it was struck by a high-octane fuel tank dropped 6,000 feet from an F-51 fighter plane.

Through special Congressional action, the Air Force appropriated $112,500 for a new church. At that time the judge advocate general's office in Washington reported it was the first peacetime accident in which an aircraft had demolished a church or charitable institution.

On dedication day, the Rev. Lee A. Cate, pastor, estimated the cost of the new church, including furnishings, at $135,000. He said much of the work was done by volunteer labor and many firms gave special considerations in providing building materials. The church was dedicated debt free.

DIVIDED PROTESTANTISM WARNED

Dr. Eugene Carson Blake, president of the National Council of Churches, warned in Los Angeles, that a divided Protestantism threatens its influence in the nation.

He told a meeting of the council's General Board that "for a generation or more in most of our large cities, the divided denominationalism of Protestantism has rendered its total moral—and dare I say political?—influence of much less consequence than that of the Roman Catholic Church."

Dr. Blake praised recent pronouncements of Pope Pius XII and the Catholic hierarchy of the United States.

"But surely it is only fair and right that the majority Christian position should be heard and read and pondered as fully as that of the Roman Church," he said.

The council president called upon members of Protestant and Eastern Orthodox Churches to strengthen and support their local, state, national and world councils in order to make their collective voice heeded.

"As Christian church members," he said, "we need to think of these organizations as necessary and valuable extensions of our own churches. Then when we criticize them it will be self-criticism leading to improvement, rather than attack, which can lead to destruction."

CHURCH WRITES "LETTERS TO GOD"

The congregation of the Unity Church of Christianity in Atlanta, Ga., began the New Year by writing "letters to God."

This practice, started several years ago, has become a custom with the local congregation. The pastor, the Rev. Wendell Mixson, each year gives a pencil to everyone in the congregation.

With this gift pencil each member writes his "letter to God," putting on paper all his hopes and desires for the coming year. Then the letter is sealed and on the next New Year's Day it is opened so each person can take stock of his accomplishments.

NATIONAL COUNCIL RECOMMENDS

Four hundred church executives, lay leaders and church members meeting at the Joint Assembly of the National Council of Churches' Divisions of Home Missions and of Christian Life and Work in Indianapolis recently came up with a series of momentous recommendations.

They called for the National Council to:

—Send a delegation of American churchmen to meet with their Christian brothers in Red China as soon as possible.

—Establish a Commission on Civic and Political Life to study the role of Christians in this field and to formulate ethical standards for office holders.

—Encourage studies by government agencies looking toward a White House Conference on automation.

Delegates also recommended among many other things, that the churches themselves should

—Co-operatively plan to meet the need for 2,000 new churches each year for the next 20 years at a cost of four billion dollars.

—Mobilize the forces of American Protestantism in an all-out attack on poverty and its underlying causes.

—Lead efforts to eliminate restrictions on earned income imposed on recipients of Old Age and Survivors' Insurance.

—Study residential segregation patterns, and with other groups strive to assure public and private housing without religious or racial discrimination.

—Show concern for parishioners' mental health, interpret mental health to the community and help provide better facilities for this need.

The plight of suffering Hungary in the present crisis, pointed up by Dr. Elfan Rees of the World Council of Churches and by Victor Reuther, nationally known labor leader, led to the sending of a message to President Dwight D. Eisenhower, signed by several hundred individuals attending the joint assembly, urging him to speed refugee aid and expedite their transportation.

Methodism

FIRST COPY OF UPPER ROOM'S TALKING BOOK EDITION

Dr. J. Manning Potts, editor of *The Upper Room*, receives from Reuel Buchanan the first copy of the new "Talking Book" edition of this famous guide for daily devotions. The Talking Book edition of *The Upper Room*, produced by the American Printing House for the Blind, contains the same material as the regular edition but requires three, double face, 12-inch, long play records for each issue.

The Talking Book edition is an official project of the chartered chapters of Methodist Men, by action of the General Board of Lay Activities. Local church groups are urged to supply the visually handicapped of their own communities with this edition which makes the world's most widely used devotional guide available to them.

It is said that only about 10% of the visually handicapped can read Braille.

BISHOPS ACT TO AID RESTORATION OF WESLEY SHRINE

The Methodist Council of Bishops, while meeting in Pasadena, Calif., took action to restore as a shrine of world Methodism the old Epworth, England, rectory where John and Charles Wesley lived in childhood.

It was from this building that John, then 6, "was plucked as a brand from the burning" when the rectory was partially destroyed by fire.

The dramatic rescue was achieved by men standing on one another's shoulders to reach the child at the second story nursery window.

The bishops voted to co-operate with the Methodist Church of Great Britain and the World Methodist Council in the purchase and restoration of the building that housed John, founder of Methodism, and Charles, writer of several thousand hymns.

The property was purchased from the Church of England by the British Methodists at a cost of $25,000. United States Methodists will contribute $35,000 for restoration and maintenance of the old building as a shrine.

Bishop Ivan Lee Holt (ret.), immediate past president of the Methodist World Council, is leading the movement among U.S. Methodists for restoration of the rectory.

WEEK OF EVANGELISM PLANNED FOR 1958 LENT

The Methodist Council of Evangelism plans to promote a nation-wide "Week of Evangelism" in the Methodist Church sometime during Lent *in 1958*.

The decision was made at the first annual meeting of the council November 29 to December 5 at Purdue University, Lafayette, Ind.

In preparation for the "Week of Evangelism," the council intends to promote a simultaneous nation-wide religious census to discover prospective members for the church.

The particular week for the "Week of Evangelism" will be selected later. The type of evangelistic methods to be used will be determined by each Methodist conference, district, or local church.

Theme of the special week will be "Tell America About Christ."

One purpose of the Lafayette meeting was to try to develop a Methodist evangelistic strategy for the next 20 years.

METHODIST CLERGY SHOW LIBERAL RACIAL ATTITUDE

A poll of Methodist clergymen of the Baltimore and Washington, D.C., annual conferences shows that they are "far more liberal in their racial attitudes than expected."

Results of a lengthy questionnaire, answered by 271 Negro and white ministers, were announced at a recent regional interracial leadership conference.

The poll, believed to be the first of its kind in the Methodist Church, was conducted by two sociologists—Dr. Clifton R. Jones of Morgan State College, Baltimore, and Dr. Austin Van Der Slice of American University in Washington.

Terming their 25-page report "inconclusive" at many points, the professors agreed that "the response of the clergy in these two conferences raises hopes for integration in the Methodist Church."

They pointed out that the overlapping conferences—one white and the other Negro—are in a "fringe area" of the country, and that a majority of the ministers are native Southerners.

"Considering the section of the country and the cultural background of its inhabitants, the ministers are far more liberal in their racial attitudes than we had reasons to expect," Drs. Jones and Van Der Slice commented.

They summarized other findings as follows:

—"If the white ministers have the courage of their convictions they can provide the leadership required for integration.

—"The greatest fear of the white ministers appears to be the personal relationships between whites and Negroes as a result of integration . . . when they realize, however, that merely because Negroes worship with them does not mean that they are seeking an invitation to visit in their homes or marry into their families, but rather to use the facilities of the church and the community as any other citizens, they will discover that their fears are groundless.

—"The greatest fear of the Negro minister is his loss of vested interest in the Negro church. He must realize, however, that competition is universal and he can no longer be protected by the cloak of race.

The answers to more than 100 questions have been referred to American University for study and a more detailed analysis.

NEWS FROM METHODIST HOSPITALS AND HOMES

Methodist Hospital of Indiana, Indianapolis, has announced plans for construction of new additions to the hospital, including rooms for additional patients, dietary facilities, laboratory expansion, x-ray, surgery, nursery and obstetrical units. The hospital has purchased the Riley Hotel, directly across the street, and plans to remodel this building to accommodate the growing number of student nurses.

TAIWAN-HONG KONG CONFERENCE ORGANIZED

Methodism among the Chinese people of Hong Kong and Taiwan (Formosa), gaining continuous strength since 1950, has become sufficiently developed that a provisional annual conference has been organized, incorporating the work in both areas.

Word of the formation of the new Taiwan-Hong Kong Provisional Annual Conference December 6 to 9 has been received by the Methodist Board of Missions from Bishop Ralph A. Ward, who administers Methodist work in both places. The conference is the newest structural unit in the world-wide Methodist Church.

The organization of a provisional annual conference from an area previously classified as a mission (as were Hong Kong and Taiwan) represents an advance in the development of the church program. The next step would be organization of a full annual conference.

The conference, held in Hong Kong, was organized with 11 ministerial members. Four persons were accepted as ministers-on-trial, including three young Chinese men and Dr. Ortha Lane, a missionary to Taiwan of the Woman's Division of Christian Service.

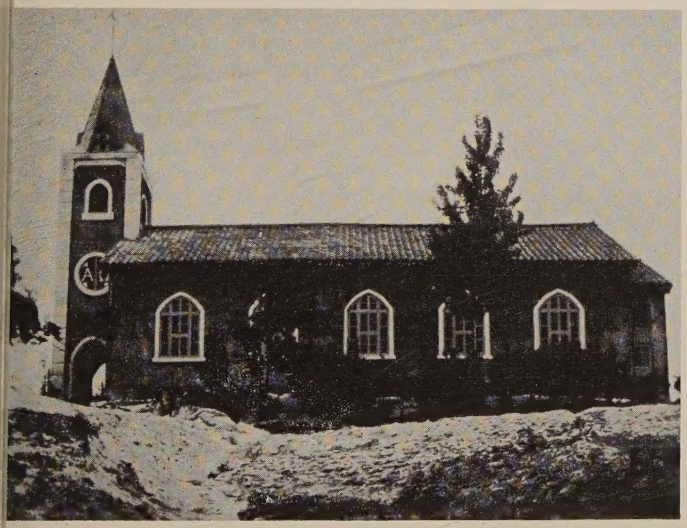
Authorization for a Taiwan-Hong Kong conference had been given by the Methodist General Conference at the 1956 session in Minneapolis.

METHODIST BOARD GETS NEW FUND GRANT

The Methodist Church's Board of Social and Economic Relations has received another $25,000 grant from the Fund for the Republic, it was announced by the Rev. A. Dudley Ward of 740 Rush Street, Chicago, general secretary of the board. The money is earmarked for interracial conferences and related projects.

This is the third grant of $25,000 which the Board of Social and Economic Relations has received from the Fund for the Republic. In September, 1955, the board accepted a $25,000 grant for its work in interracial leadership training conferences, and in January of this year the board received a similar amount for financing studies on the challenge of communism to Christianity and on social thought and action in The Methodist Church.

THIS IS THE CHURCH THAT JOHN BUILT



This sturdy chapel that crowns a hill overlooking Seoul, South Korea's capital city, is a triple memorial to the missionary enterprise of Methodism:

To Bishop and Mrs. Hazen G. Werner of the Ohio Area, for whom the church is named;

To 15-year-old John Eyster, an Ohio Methodist minister's son who "built the church";

To the dynamic *Advance Special* program which provides for the "second mile" giving that has been the lifeblood of Methodist missionary progress for eight years.

Almost all Advance Specials are the result of a congregation or an individual wanting to fulfill a need in a home or overseas mission field. In most cases, funds to meet the need come from an appropriation in a church budget or from a special offering.

But the $1,000 Special for the Bishop and Mrs. Hazen G. Werner Memorial Church in Korea came not alone from budgeted funds and offerings but from the money John Eyster earned selling jello dessert to the housewives of Marion, Ohio.

John is the son of the Rev. Walter Eyster, pastor of the Epworth Methodist Church in Marion, and is, among other things, an "A" student and president of the Methodist Youth Fellowship of the Lima District.

The story of the church begins two years ago, when Bishop and Mrs. Werner returned from a visit to Korea. Fresh from seeing the destruction and tragedy of the Korean war, the Werners told Ohio Methodists of Korea's needs, physical and spiritual.

One of their listeners was John Eyster, who tells in his own words what happened as a result of hearing the Werners:

"I heard Bishop and Mrs. Werner report on their trip to Korea and saw their pictures. I saw the Korean children and their terrible condition and nearly cried. I saw the terrible results of the war. I caught a sad note from them as I heard their plea.

"I began to think—what could I do? 'A church in Korea —John, you can do it,' I said to myself. It seemed like a dream, but from that time on, I told folks what I wanted to do. I was surprised when everyone encouraged me.

"To begin with, I decided to write to Mrs. Eisenhower for a letter and ask if I could sell it at a church bazaar. I wrote and received an engraving of the White House with Mamie Doud Eisenhower signed at the bottom. At the bazaar I placed this picture on display and it sold to the president of a manufacturing company for $20. I was on my way!

"I began telling our youth, church people and friends about my dream and began selling jello, pen and pencil sets, stationery and napkins."

The Primary Department of the church school designated the $500 in their "little red box" for a church in Korea. The Intermediate Department learned about John's dream and added $200. Soon the fund totalled $1,000. To this, Methodism's Advance Specials for missions added $2,000 and the Korean people, gaining incentive to start a building fund, pledged $3,000. Thus they were able not only to remodel the church but to expand its sanctuary to accommodate another 150 people.

Now that the Werner Memorial Church is a reality, what are the plans of John Eyster? He answers:

"Now I have another dream—to go to Korea as a missionary and some day preach in that church. That is, if it is God's dream for my life."

ASK INTEGRATION STANDARD FOR METHODIST COLLEGES

Twenty-two Methodist educational workers have requested that an already-existing statement regarding integration be given consideration as a possible standard of accreditation for the church's institutions of higher education. Those making the request are executive secretaries of conference boards of education. The action was taken at the annual meeting of executive secretaries in Nashville, Dec. 10-14. The request asked the General Board of Education's Division of Educational Institutions to send its statement regarding integration to the University Senate, official accrediting agency for Methodist Colleges. Among other things, the statement

(Continued on page 8)

(Continued from page 7)
said: "Since church-related colleges and universities profess to stand for Christian principles, there is an obligation here which should be more compelling than the legal compulsion which has been placed on the public schools." The vote was 22 for the motion, 15 against, and five not voting. Forty-six of the 88 executive secretaries who attended the meeting were not present when the action was taken.

KRESGE FOUNDATION GIVES GRANT FOR NEW SEMINARY

A $1,500,000 grant by the Kresge Foundation of Detroit to help build the Methodist Church's new theological seminary in Washington, D.C., was announced by church officials.

The gift, one of the largest ever granted for higher education here, is contingent on a matching sum to be raised by the church, it was announced by Bishop G. Bromley Oxnam of the Methodist Church's Washington Area, and Dr. Norman L. Trott, president of the Westminster, Md., Theological Seminary.

The 75-year-old Westminster school will move to Washington as the nucleus of the new institution, to be named Wesley Theological Seminary and located on a nine-acre plot at American University, also a Methodist institution.

Ground will be broken in April for construction of the first of six basic buildings to comprise the $3,000,000 seminary, Dr. Trott said. The school is scheduled to open in the fall of 1958.

Bishop Oxnam, president of the seminary's Board of Governors, and Dr. Trott said they were advised of the gift by Howard C. Baldwin, Detroit, vice president of the Kresge Foundation.

Noted for its assistance to charitable and educational projects, the foundation was established in 1924 by S. S. Kresge, head of the chain of five-and-ten-cent stores which bears his name. Both he and his son, Stanley, president of the foundation, are Methodists.

"The grant assures the building of the first theological seminary in the nation's capital under the auspices of a Prottestant church," Bishop Oxnam said.

The seminary's principal buildings, of contemporary architecture, will comprise an administration building, a classroom building, two dormitories, a library and chapel. An 85-foot-high campanile of marble in the form of a cross will mark the center of the quadrangle.

The new school will accommodate 350 students. The degree of Bachelor of Sacred Theology (S.T.B.) will be awarded upon completion of three years' work to students who hold undergraduate degrees.

The seminary will be located on the American University campus at Wesley Circle, Massachusetts and University Avenues, N.W.

Relocation and expansion of the Westminster Seminary is particularly timely, Dr. Trott said, in view of the Methodist Church's program to enlarge its 10 theological schools and build two new ones. The Westminster seminary was designed for 40 students and now has an enrollment of 142 from 22 states.

FIRST FULL-TIME CONFERENCE STEWARDSHIP DIRECTOR

B. Gene Williams of Andalusia, Ala., is the first full-time executive secretary of a board of lay activities in any Annual Conference of The Methodist Church. He has been named to head the stewardship and tithing department of the Alabama-West Florida Methodist Conference.

Mr. Williams will be responsible for the simultaneous every-member canvass, tithing and the whole area of Christian stewardship in the conference. He also will speak to lay groups and train them in the spirit and technique of better Christian giving.

The 29-year-old layman began playing a vital role in his local church last year when he decided to try tithing. It was not long after he started giving ten per cent of his income to the church that he "felt the call" to full-time Christian service.

Mr. Williams has been a salesman, office manager and proprietor of his own business.

Persons

The Rev. Harold W. Hewitt of Bloomington, Ind., was elected president of The Methodist Church's North Central Jurisdictional Association of Christian Education at a meeting in Chicago, December 7. He is executive secretary of the Indiana Conference Board of Education.

The chief of all military chaplains of Korea is a Methodist clergyman, **Dall Bin Chung,** who is now in the United States for a year of special studies at Drew University. Founder of the chaplains' corps in Korea, Captain Chung supervises the work of 350 chaplains.

The Methodist pastor with the southernmost parish and coldest congregation is the **Rev. John E. Zoller** of the South Pole. A navy veteran of eight years' service, Chaplain Zoller is Protestant chaplain to 350 men who are wintering in the Antarctic as part of the United States' "Operation Deep Freeze." He was pastor of Grace Community Methodist Church in Oakland, Calif., when he entered the chaplaincy in 1948.

The Rev. Anders Kristian Jensen, D.D., veteran missionary of the Methodist Church in Korea, and intimate friend and advisor of Korean President Syngman Rhee, died in Seoul on November 20 from a heart attack. He was 59 years of age. Born in Denmark, Dr. Jensen was a graduate of Boston University School of Theology. Captured by the communists when they invaded Korea in 1950, he was held a prisoner for three years.

The Rev. Woodrow A. Geier, a staff member of the Methodist Board of Education, has been named director of information and publications for the Commission on Christian Higher Education of The Methodist Church. Mr. Geier formerly was editor of *The Pastor* magazine and associate editor of Methodist adult publications.

Doris Darnell, who for three years has been secretary of public relations for the Methodist Committee for Overseas Relief in New York, has resigned to join the staff of the Casa Materna orphanage in Naples, Italy, and to do free lance writing for religious periodicals. Her work for Casa Materna will be in the field of public relations and promotion.

Dr. W. Vernon Middleton, general secretary-elect of the Division of National Missions of the Methodist Board of Missions, has been elected vice-chairman of the Division of Home Missions of the National Council of Churches.

Bishop and Mrs. Raymond L. Archer of Singapore, Malaya, now retired from active service, will be returning to the United States about January 29. They expect to reside in Pittsburgh and may temporarily be addressed at 8966 Eastwood Road, Pittsburgh 21, Penna.

Richard Johnson, 23, Owatonna, Minn., one member of the first twins ever to go out as missionaries of The Methodist Church, drowned December 29 in the South China Sea off the east coast of Malaya when caught in a strong current while swimming. With his identical twin brother, Thomas, Richard went out as a three-year missionary in Southeast Asia just last fall.

Austria Church Cares for Hungarian Refugees

by Emil Paul John

(Editor's Note: Emil Paul John, of Providence, R. I., is a former G.I. and a former reporter on the *Providence Journal,* now a missionary of the Methodist Church in Austria. He is boys' worker at the Methodist Church in Linz-Donau. Here Mr. John was in charge of relief work for Hungarian refugees, of whom he writes intimately in this report to the Board of Missions, Methodist Church, New York City.)

The Soviet-controlled radio in Budapest tried to assure the people that things were normal. The last radio-sender of the freedom-fighters crackled into silence before it could deny the report. But no denial was needed. The increasing stream of refugees across the border told us in Austria that things next door in Hungary were not yet normal . . . nor would be for quite a while. The Balkan volcano had erupted. And Austrians trembled with the thought that its lava might sear them again.

One thought gripped everyone: what shall we do with the thousands of Hungarians who seek refuge in our country? The Austrian government and Red Cross acted as swiftly and nobly as possible. Catholic and Protestant relief organizations sped into action. Yet for every 10 cots put up, 20 more refugees arrived. And only confusion seemed to be winning this battle.

The Methodist Church and mission in Austria includes less than one per cent of the population. During the early days of the fighting in Hungary, the eleven congregations took special offerings for the Methodists in Budapest, but Russian tanks closed the border before the money could be sent.

Linz Church Helps

The emergency challenged every group and individual in Austria. Many opened their doors and hearts . . . and one of these was Pastor Ernst Nausner and his Caravan Methodist Church in Linz. Working closely with the World Council of Churches, Nausner pushed through the following plan, which we now report in detail, for in it, despite its relative smallness, you will see the problems involved in situations like these.

Everyone knew the immediate need: shelter, clothing, food. Everyone knew the future need, too: counseling, assistance for immigration or for work in Austria, moral and spiritual and physical guidance. But the big refugee centers could handle only the immediate need, and that left situations in which men and women were crowded into the same room, with only a cigaret standing between them and a complete breakdown under the tension of the past month, the monotonous misery of the present, and the uncertainty of the future.

Nausner sensed the problems; he had lived them himself as a refugee 10 years ago. He phoned the World Council of Churches' refugee relief headquarters: "We will care for 30 Hungarians."

Church Attic Becomes Dorm

The attic of the Caravan Methodist Church in Linz had been built out into a large sleeping-room last summer to accommodate American students who helped build our kindergarten. Twelve double-decker beds fit snugly in the room. But it was empty now. In fact, the church had nothing except U. S. Army mattresses.

The Linz Methodists had three days to prepare for the refugees. No equipment; no money. But this was no time to think about money. Besides Nausner's reputation in Linz was good; firms would help him without demanding immediate payments.

So the Methodists of Linz acted: Thirty beds purchased. Blankets and sheets from Brethren Service Commission. Food supplies from World Council of Churches. Canned meat from the Mennonite Central Committee. Fresh clothing and toilet articles from the Red Cross. Youth room divided into living quarters for five, and dining hall for 30. One room in parsonage converted into kitchen. Shower rooms in cellar; hot water heater in kitchen. Interpreters in the congregation who speak Hungarian. Questionnaires . . . ration cards . . . immigration forms. Contacts with employment office for jobs for the refugees. Magazines, phonograph from American House for a day room. Volunteers from congregation to cook for the group. Sunday dinner invitations at homes of Methodist families. Barber to cut the refugees' hair.

Two Hungarian refugee youths reading newspaper about latest happenings in Hungary. They sit on double-decker beds in attic of Caravan Methodist Church, Linz, Austria, where 26 refugees are housed.

In three days all was ready, and the Volkswagen bus of the Methodist Mission in Austria took off for Vienna and the camps along the Hungarian border. In Vienna, through the World Council of Churches, we received a Hungarian Reformed Church pastor named Balas as interpreter and a second bus to help bring the refugees to Linz. The bus had come from Hungary to pick up medical supplies in Vienna, but was stranded here when the Russians moved in.

"As Many As You Want"

The streets of the reception camp near the border ran with mud. Austrian police blocked its entrance to visitors, but let us pass when we told of our intention to take away refugees. When the camp director heard what we wanted he said: "Please, take as many as you want and leave here quickly."

Outside, trucks unloaded bales of straw, and Austrian Boy Scouts stuffed handfuls into burlap bags for mattresses. Every five minutes another bus rolled through the gates with fresh refugees . . . some wet, for they had waded through marshes to cross the border . . . all tired . . . some seeking those who left before them . . . all hungry . . . some bewildered, unable to understand the language about them . . . all cold.

A band of gypsies parked their belongings on the sidewalk and huddled together for warmth while their leader waited in line to register their arrival. A huge outdoor boiler breathed steam, and the chow line snaked down the muddy street amidst the rattle of tin soup plates which each Hungarian held.

The new arrivals consisted mostly of women and children, for their men and youth had fallen in battle or had remained behind to continue resistance or had escaped earlier in the border fighting. The women were silent; the children played tag and climbed the mountains of straw which soon would nest their sleepy heads.

We walked from room to room asking the same questions: "Young men to Linz

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Area Churches

In a letter to Secretary of State John Foster Dulles, the Peace Committee of the **First Methodist Church, New Haven, Conn.**, has stated "A positive program of building peaceful relations between peoples through helping them satisfy their hunger, relieve their fears, and enrich their spiritual life is needed. A Christian approach calls for an outpouring of our good-will and economic means without attaching political strings or asking our friends to take sides in a cold war. We believe, because of our Christian faith and our long heritage of freedom, that we in the United States have a special obligation to take more initiative in finding ways to build peaceful relations among nations. With this in mind, we support whole-heartedly the policy of an International Police force under the United Nations that will keep would-be combatants and aggressors apart and insure the settlement of grievances by peaceful means."

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Under the will of Eva M. Knight, of Kittery, Maine, who died on November 10, a personal bequest was left to the **Second Methodist Church, Kittery, Maine.**

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The Church Extension Committee of the Massachusetts Council of Churches has voted to authorize the **Newton Lower Falls Methodist Church, Newton Lower Falls, Mass.**, to re-locate in the town of Wellesley, Mass. The church, built in 1889, has found that half of its current membership already lives in Wellesley.

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The Hartland Grace Linn Memorial Methodist Church, Hartland, Maine, has received a Wurlitzer electric organ from the Meyer Kirstein Foundation, through the generosity of Max Kirstein of the Hartland Tannery Company.

•

New Bedford District Methodists of the New England Southern Conference held a special program Thursday, January 17, at **Chatham Methodist Church, Chatham, Mass.** Dr. H. V. Manning, president of Claflin University, and a male quartet, were the guest speaker and special music.

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The Official Board of the **Weston Methodist Church, Weston, Mass.**, has voted the use of the church facilities every Monday evening to the newly-formed Weston group of Alcoholics Anonymous.

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The Official Board of the **Methodist Church, West Chelmsford, Mass.**, voted to pay off the mortgage debt on the parsonage as of December 31, 1956. The parsonage was purchased on July 1, 1954, with a mortgage of $6,000 and a down payment of $1,500.

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The Rev. Simon Peter Montgomery, (left), pastor of the **Old Mystic, Conn., Methodist Church**, is the newly elected chaplain of the Connecticut House of Representatives. He succeeds the Rev. Harold G. King, shown with him, of First Congregational Church, Farmington. Mr. Montgomery, a member of the New England Southern Conference, is the first Negro to serve as chaplain in the House.

•

BROOKLINE CHURCH SENDS 60 CANVASSERS ON SNOWY MISSION

60 men from St. Mark's Methodist Church in Brookline, Mass., braved the snow December 9 to conduct the every member canvass.

Bottom row—George Ewe, Lawrence Cleveland, John Cameron, Stewart Dalzell, Dr. Elmer A. Leslie, Dr. William R. Leslie (pastor), Lovick Alfriend, Edward Maclean, Walter Knudson, the Rev. Wm. Mountcastle, Gayton Greene.

Second row—Clyde Nunn, Leon Holman, Jack Burkhardt, Lewis Wilson, Virgil Snow, Gus Anderson (canvass chairman), Dr. Daniel L. Marsh, Harlin Hill, Jr., Harlin Hill, Sr., Thomas Farrell, Norman Crew, Robert Cann, Charles Knowles.

Third row—James Palmer, Eugene Hodgkins, Dr. James P. Hobson, Don MacMillan, Warren Ault, Thomas P. Joy, Walter Lamb, Robert Day, Wm. Manson, Edward Parsons, Roland Greenidge, George Varnum, Richard Snow.

Fourth row—Albert Bentley, Hugh Bushmiller, Malcolm Stewart, Michio Yatsuhashi, Albert Peterson, Thomas Crowdis, Edward Cooley, George Drewett, William Webb, Sidney Dow, the Rev. Ronald Parker, the Rev. Richard Bentzinger, Richard Caldwell.

Top row—Alfred Flaxington, Ernest Bushmiller, Everett Cook, R. J. Caton, Mason Hartman, Donald Eldridge, Milton Reynolds.

Not shown are Dr. Azariah Reimer, Arthur J. Shinners, Al Smith.

MANCHESTER, N. H., CHURCHES HONOR NEW SUPERINTENDENT

New Methodist Superintendent of the Southern District of the New Hampshire Conference, the Rev. J. Norman Barrett and his family were honored recently at a reception at St. Paul's Methodist Church, Manchester, N. H. It was jointly sponsored by the WSCS and the Methodist Men of the two local Methodist churches.

Pictured at the reception, left to right, are: Mrs. Robert Harden, president of the St. Paul's WSCS; the Rev. and Mrs. Barrett and their daughters, Judith and Carol, and Mrs. Forest Laraba, president of the WSCS of the First Methodist church.

LUNCHEON HONORS MRS. MOFFATT

Shown at a testimonial luncheon honoring Mrs. Edwin S. Moffatt of Wellesley, are left to right: Mrs. Owen W. Kerr, Mrs. Nell Temple, the Rev. Owen W. Kerr, former pastor at E. Natick; Mrs. Moffatt, the Rev. William Ogle, pastor of Fisk Memorial Methodist Church, Natick; Dr. H. Daniel Hawver, Boston district superintendent; Frank Mussen, and the Rev. Paul Whitteberry, pastor at E. Natick.

Mrs. Moffatt, a teacher at Arlington High for the past 36 years, retired last June and is now going to Rust College in Holly Springs, Miss., to teach a course in Methods of Teaching. Rust College is a Methodist school in the Home Mission Field and Mrs. Moffatt has long been associated with the Methodist Church. She was brought up in the Fisk Methodist Church which was named for Joseph Fisk, one of her ancesters. The United Methodist Church of East Natick, her home church, was started by her as a Sunday School in the home of a friend. For 26 years she was secretary of the Official Board of this church and has always been active in its program.

Norwich (Ct.) District Appoints Mousley Superintendent

The Rev. Harvey K. Mousley of Providence, R. I., has been appointed superintendent of the Norwich District of the New England Southern Conference, effective February 1.

Mr. Mousley will succeed the Rev. Dr. Charles X. Hutchinson, Jr., who on that date will become general superintendent of the International Reform Federation, with headquarters in Washington, D. C., after serving more than five and a half years of his six-year term on the district.

Mr. Mousley has been pastor of the Washington Park Methodist Church in Providence since 1947, and under his leadership a new church edifice has been erected. His earlier pastorates have included Hanover, Mass.; Brockton, Mass.; South Street, Danielson, Conn.; New Bedford, Mass.; St. Paul's and Newport, R. I.

Appointments

The Rev. Robert W. Holcomb from First Church, Dorchester, Mass., to Hudson, Mass., effective January 13. He succeeds James L. Airey, who has taken a position with a fund-raising agency.

The Rev. Richard R. Davis from Milo and Alton, Maine, to Peaks Island, Maine, effective January 1. He succeeds John W. Neff, who becomes Minister to Methodist Students at Boston University.

The Rev. Max M. Munro of East Boothbay, Maine, transferred from Maine Conference to New England Southern Conference and appointed to First Church, Pawtucket, R. I., as of February 1. He succeeds Otis L. Monson, now pastor at South Yarmouth and North Harwich, Mass.

The Rev. Ralph E. Henard, pastor of the Burnside Methodist Church in East Hartford, Conn., since 1951, to the Washington Park Methodist Church, Providence, R. I., effective February 15. Mr. Henard will succeed the Rev. Harvey K. Mousley, who will become district superintendent of the Norwich District on February 1.

The Rev. Sven A. Laurin to Woodsville, N. H., effective January 15. Mr. Laurin has been pastor at Exeter, N. H., since 1950. Since 1953 he has also served East Kingston, N. H.

James B. Darcy, a student at Boston University School of Theology, supply at Gardner, Mass., Swedish.

Alan Walker, visiting professor in evangelism at Boston University School of Theology for the second semester of the present academic year, will occupy the parsonage of First Church, Dorchester, January 31, and serve as interim preacher at that church for the remainder of the Conference year.

Refugees Sponsored by New England

CHINESE REFUGEE COUPLE *show family heirlooms to the Rev. John E. Barclay, minister of the Church of All Nations. The Church is sponsoring David Soong and his wife, who came here from Hong Kong.*

NATICK SPONSORS DUTCH AND RUMANIAN FAMILIES— *Standing are Sophia Kehaioglou, Mr. and Mrs. Haralambos Kehaioglou, and John Kehaioglou, of Rumania. Seated are Mr. and Mrs. Fransciscus La Maitre and their son Fransciscus, Jr., of Holland. They are sponsored by the Fisk Memorial Methodist Church, Natick, Mass.*

Here are five families from four different nations who now live in New England, thanks to the efforts of Methodists of the Boston Area.

A former prominent Chinese school dean and military official who fled his homeland to escape the Japanese and later the Chinese Communists arrived in Boston Nov. 11 with only 75 cents in his pocket to begin a new life as a clerk at the Morgan Memorial.

David Soong and his wife are being sponsored by the Church of All Nations, an affiliate of the Morgan Memorial Goodwill Industries.

David Soong, 47, was formerly dean of the Ewong Tung School at Nanking, and formerly an instructor in the Central Infantry College at Nanking, for the Nationalist Government. He has held many other important posts in government and industry, including head of the provincial revenue office at Kiangsu. Mrs. Soong was a teacher in a girls' school and in several Chinese high schools.

The people of Fisk Memorial Methodist Church, Natick, Mass., have undertaken during the past year to sponsor two displaced families from Europe. Early last summer, Mr. and Mrs. Haralambos Kehaioglou arrived from Greece with their two teen-age children, John and Sophia. The Kehaioglous are refugees from behind the Iron Curtain in Rumania, where Mr. Kehaioglou was a dealer in textiles previous to the occupation of Rumania by the Russians.

The second family, Mr. and Mrs. Fransciscus La Maitre, arrived from Holland in September, with their son, Fransciscus, aged 10. Mr. La Maitre spent four years with the Dutch Army in Indonesia, and was a fugitive from the Nazis during World War II.

Both families are now living in

Natick at 35 Florence Street, and the children have entered public school.

Nearly three years ago, the Providence, R. I., Deaconess Home voted to sponsor two displaced persons, preferably a mother and daughter.

On October 24, 1956, Mrs. Hedwig Ihle and her daughter Christine arrived from Hanau-Frankfort. Mrs. Ihle, "a mother who hopes to give her ten-year-old daughter a new chance in the new world," will be the housekeeper at the Home and attends an Adult English Class held at the Central High School from 8.30 to 11.30 each morning. Christine attends the fifth grade and according to her teacher is doing fine with the help of the students. Neither spoke a word of English when they arrived.

Mr. and Mrs. Frank Schuster, parents of three young children, applied more than three years ago to the World Church committee in their native Munich, Germany, for an opportunity to come to the United States under a church service plan.

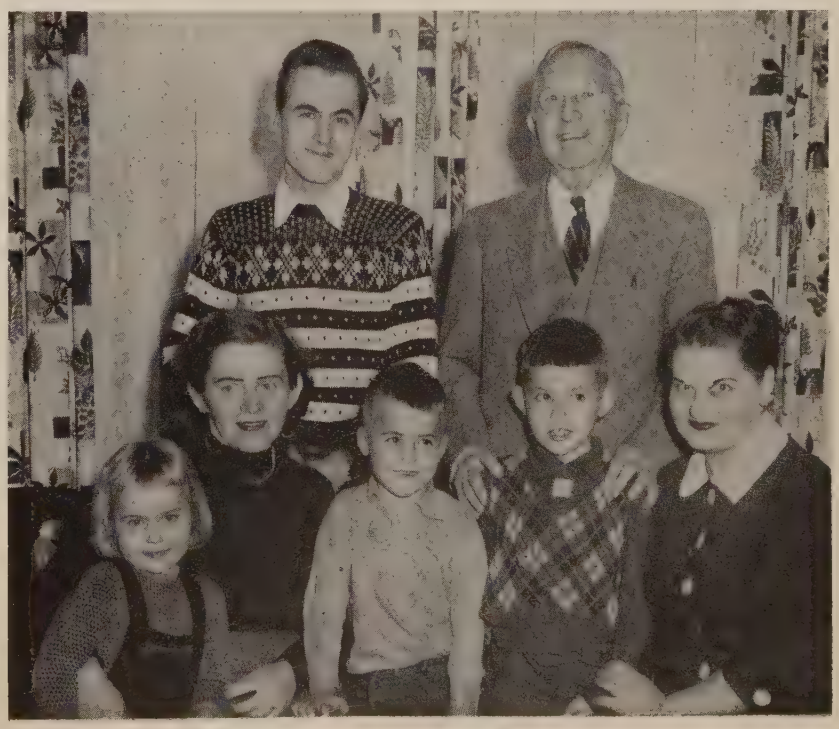
The Men's Club of Lafayette Street Methodist Church, Salem, Mass., after two years of waiting for the family they had agreed to sponsor, received only 48 hours' notice of their arrival at Logan Airport. A lot of people spent the little time they had and swiftly rented an apartment and furnished it.

The Schuster children—Herbert, 7, Walter, 6, and Erika, 5—all go to public school in Salem. Mr. Schuster, who is a printer by trade, is now employed by Berube Painting Company. He attends evening school in English language, which he must command before applying for work as a skilled printer.

GERMAN MOTHER AND DAUGHTER, *Mrs. Hedwig Ihle and 10-year-old Christine, arrived October 24 from Hanau-Frankfort to live at the Providence (R. I.) Deaconess Home where Mrs. Ihle will be the housekeeper.*

SALEM CHURCH SPONSORS GERMAN FAMILY—*A German family of five is now living in Salem, Mass., under the sponsorship of the Lafayette Street Methodist Church. Seated are Erika Schuster, Mrs. Heidi Schuster, Walter and Herbert Schuster, and Mrs. John Hogan, interpreter. In the rear are Frank Schuster and Harry Pickering of the Men's Club of the church.*

(Photo: courtesy of Salem, Mass., News*)*



Legislative Affairs

by G. Vaughn Shedd
Executive Director
Lord's Day League of New England

Report to the 62nd Anniversary Meeting of the Lord's Day League of New England.

January 22, 1957

It is with a deep sense of gratitude that the League enters upon this 62nd anniversary session. The years in the past have been determining ones. In local, state and national history, great changes have been made. Real advance has taken place. Time does not permit review but wherein advance has been made, it is because someone was gripped with a mighty conviction. The purpose of that conviction was, to him, of more importance for fulfillment than life itself.

A mighty conviction has gripped the soul of the League and that has been that the Voice of the people should be heard where decisions are made. In a very real, positive and constructive way this has been our supreme purpose. Our field of activity is broad and our convictions are firm and deep for as an organization dedicated to personal and civic righteousness, we represent those practices and principles which have made us the people we are. Though we believe in the distinct separation of church and state, we are firmly convinced that religion cannot be divorced from government in a Christian republic.

Civil and religious groups, through their legislative chairmen, are giving effective co-operation. These include the Mass. Council Churches, the Mass. United Church Women, the Mass. Federated Women's Clubs, the Council of Catholic Laymen and Laywomen, the A.F. of L., the Retail Grocers of Mass., the Boston Retail Trade Board, denominational leaders, and many others.

Our field of labor covers matters of local, state and national concern. General Court petitions dealing with secularization and commercialization of Sunday, beverage alcohol, beano and like games, crime, delinquency, comic books and prison reform, have been among our interests. We also cover matters before local licensing boards and the Alcoholic Beverage Control Commission.

January 3, 1957, was the date of our 4th Legislative Workshop. At that time a full review of 1957 General Court petitions was made. Representatives of the above-mentioned organizations were present. Our purpose was that we might be an informed constituency on local and state issues when they come up for discussion.

Nearly every week we are before the local licensing boards or the A.B.C.C. regarding the granting of an original license or the transfer of licenses. Also, as at Fitchburg, Brockton, Swansea, etc., those representing local councils of churches or ministerial groups, came to us for conferences. When Newton was threatened with a license for Sunday bowling, a group came to us with a like purpose. Assistance, too, has been given groups in Maine and New Hampshire. Today, leaders from the six New England States have been in conference from 10.30 A. M. to 3.00 P. M.

Massachusetts — The Legislature of 1956 dealt no real damaging blow to matters of civic, moral and community righteousness. These were twelve petitions dealing with Sunday to legalize outdoor lawn bowling, outdoor golf driving ranges, outdoor miniature golf, which were amended and passed and those which sought to permit Sunday trucking and certain entertainment which could well lead to a Sunday night club, and the Sunday sale of alcoholic beverages at bars and counters were all defeated. Our position still is, as the Special Commission of 1954 reported, that there should be no weakening but a uniform enforcement of these Lord's Day Laws.

Beverage Alcohol—There were well over twenty alcoholic beverage petitions. No damaging change was made. Petitions seeking to increase the number of licenses in certain areas, to grant licenses to certain clubs, to lengthen the term of office for the members of the A.B.C.C., to weaken the scope of the 500 ft. law, to penalize a minor for accepting beverage alcohol, to legalize the sale of such on a legal holiday, to make local option every four years rather than every two years—were all defeated.

Other legislative concerns to which attention is given but for which there is not time for enlargement, are: comic books, beano and like games, education, of which there were some thirty bills filed. Gambling bills were defeated. The bill on comic books was referred to a recess committee for study. The teachers bill made the minimum salary $3,000.

The legislative interests for this year are spread before you on the sheet in the packets at the tables. No time will be taken to make a review. H 1599 deals with the 500 ft. bill forbidding the granting of an alcoholic beverage license to an establishment that is within 500 ft. of a church or public school. The added restriction to this bill is that when a transfer is desired for an establishment within this area, that transfer shall not be granted if the establishment to which the license is to be granted is not less removed than formerly.

Conclusion: Our work can best be interpreted in the words found in the 1898 report of the Board of Directors—"an important feature in the work of the League may be called its practical, conservative aim and methods. It has raised no wild, impractical issues. Extreme views have not been endorsed, hopeless struggles have been avoided. We are convinced that the 'Sabbath made for man' does not demand a renewal of the mythical 'Blue Laws' nor the return of the old Jewish or Puritan Sabbath. The Lord's Day is a broader and more enduring type. Its hours should bring to man all that is best and exclude all that tends to injure or destroy. Its laws should make it easy to do right and difficult to do wrong. It is not intended to curtail any real pleasure but to satisfy the full man and to educate and develop the best that is within him."

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Smokestacks and Steeples

by Emerson Wesley Smith

Chaplain of Industrial Relations
The Boston Area
The Methodist Church

ANOTHER WAY

The refugees from Hungary coming to the United States to make their new homes and rebuild their lives come in ratio to their religious preference. We are told that among the refugees themselves, the question has been raised as to the portent of the religious quota basis of their entrance to America. Does it mean that the United States is a very religious and church-minded nation? Does it mean that the organized religions have that much political power, enough to affect directly immigration policy? Is this only one of many kinds of quotas that they might expect to find based on religious statistic? How would we answer those questions?

Does our church directly influence governmental authority? Are we more church-minded than many other nations? Is our religious background strong enough to color our cultural mores and behavior patterns? I suppose we would give a qualified yes to all these questions, for I thoroughly believe we Americans tend to underestimate the power of our faith and the impact of our church on our ways of living. Could it be that others know this better than we, and for the good reason that the church more than any other institution reaches down to the grass roots? Thus the United States government, wishing to place refugees through that agency most able to enlist help and support on the local level, went to the church and its agencies.

Could it be that when community fund drives lag or fail there is good reason why the professional money raisers call in the clergy to enlist their support in the campaign? Is there good reason why labor and management are often reluctant to invite the church to share in their problems? Might it be that they fear that an aroused religious group is a powerful weapon of social control, and that in their case it might not be a weapon used in their favor? Is there substance to what a leading industrialist said to me: "You never fight a woman or the church in public, for if you do you always lose"?

These are just several ways of saying again that the Christian Church is a giant in its potential. It has an unrealized power to right wrongs, to build for peace, to share its wealth with the world's needy, to extend the light of learning and freedom, and to raise its own standards to an undreamed-of level.

We should be humbled by what we could do but have not done. We should be ever hopeful that through the grace of Our Lord, working through His Church, we can progress in the building of His Kingdom.

What's On Your Mind?

by Howard H. Hare

HOW MUCH DOES THOUGHT TRANSFERENCE, TELEPATHY, ACCOUNT FOR CHANGE IN AN INDIVIDUAL FOR WHOM ONE PRAYS?

There is a great deal of experience which indicates a positive answer to such a question. And experimental psychologists have obtained impressive results under scientifically controlled conditions. J. B. Rhines is probably the best known of these. When such mental power is motivated by love, no doubt it is reinforced. If it is a group in prayer this kind of a result is only an extension of the answer given last month on group prayer. And let no one think that this is a "natural" and not a "religious" process. All natural laws are God's laws. And God waits for his children to learn to operate them.

Methodist Men, the denomination's laymen's affiliate, gained more than 1,000 clubs during 1956 with a total of 26,000 members. It now has 9,420 chartered clubs with 376,133 members.

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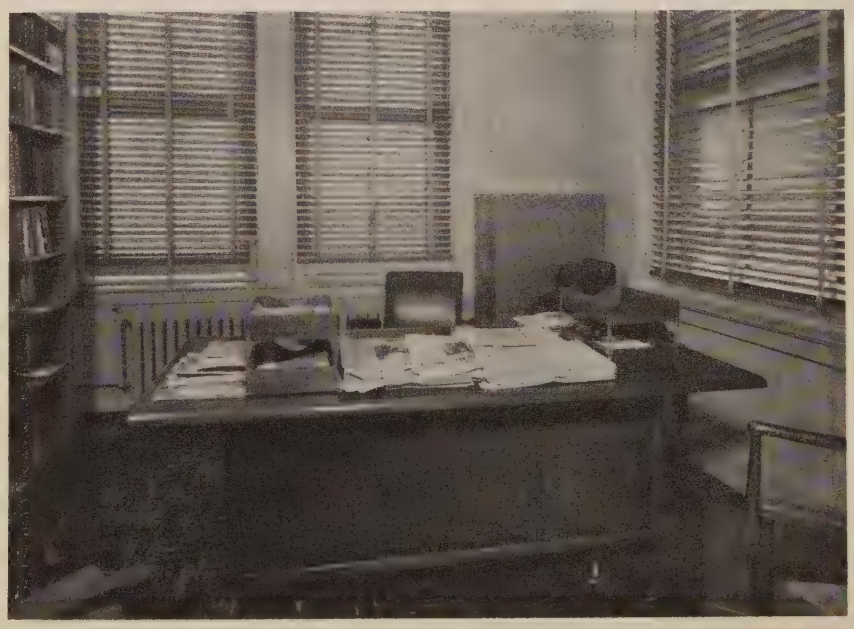

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Adv.

Woman's Society of Christian Service and Wesleyan Service Guild

WSCS Buys Home for Retired Workers

A new home for retired deaconesses and missionaries has been purchased by the Woman's Division of Christian Service of the Methodist Board of Missions at a cost of $38,000. The Division took possession of the property in January, 1957.

The new home, located in Asheville, N. C., will be the fourth maintained by the Division, the others being in Pasadena, Cal., Alhambra, Cal., and Ocean Grove, N. J.

The decision to purchase the Asheville property, which consists of an eight-bedroom house and five acres of ground, was made by the Woman's Division, following the report of a committee which had been at work since April, 1955. After an intensive study of such factors as building costs across the United States, old-age assistance in the various states, climate, policies regarding taxation of church-owned property, retirement trends, and programs for retired persons, the committee recommended the purchase of the Asheville facilities.

The house and grounds are located one mile from the center of Asheville; two city buses are available; and a shopping center is within two blocks. There is a Methodist church two blocks away and a Congregational church adjacent to the property. Asheville is twenty-six miles from Lake Junaluska, where a program of Methodist activities is conducted during the summer months.

Misses Dorothy Dodd and Addie Greely, retired deaconesses, moved into the house in January and will serve as superintendents until a permanent superintendent is employed. Extensive renovations will be made to the existing building and another building will be contructed, so that it will be some months before the home is ready to receive residents.

Kindergarten Training School Rises in Korea

One of the newest schools of the Woman's Division of Christian Service of the Methodist Board of Missions is an institution established not only to fill a particular need in a particular country but also as an embodiment of a "long-cherished dream" of a missionary of the Woman's Division.

The Kindergarten Training School on a hillside near Taejon, Korea, designed especially for the training of kindergarten workers for Korea's small towns and rural areas, is the fulfillment of the dream of Miss Clara Howard, veteran missionary and kindergarten teacher. Miss Howard has felt for many years that more young Korean women are needed to teach in the rural areas of their country and that they should be trained in a rural atmosphere.

The realization of this objective began in June, 1954, when a planning conference was held in Korea.

By June 1, 1955, building plans had been approved and, says Miss Howard, "the countryside was fascinated as bulldozers prepared sites for four buildings— a classroom-administration building, a kindergarten building for practice teaching and observation, a dormitory, and a keeper's house.

"Work progressed rapidly," Miss Howard continues, "and the cornerstone of the main building was laid July 7, 1955, at a service in the late afternoon. The architect said that he knew God was working in the project because he had never seen things go so well. This was in line with the inscription on the cornerstone which is, 'Except the Lord build the house they labor in vain that build it.'"

The school, which had been operating in temporary quarters in Taejon since April, 1955, moved out to its new plant in December. The first class from the school will be graduated in March, 1957.

Guild Organized in New London

The Wesleyan Service Guild of New London, Conn., was organized on December 12, 1956, starting with seven members.

This is the first time the Wesleyan Service Guild has organized in the New London Area, according to the group.

Their meetings are held once a month, on the third Wednesday.

19 WSCS Missionaries Retire

Nineteen foreign missionaries of the Woman's Division of Christian Service of the Methodist Board of Missions retired during 1956.

Of 16 who served in Asia, Miss Pearl Mason, a native of Boston, was commissioned in 1916. She did educational and evangelistic work in China until war broke out in 1941, when she came home. She returned to China in 1946 and remained until missionaries again were evacuated in 1950.

Present estimated value of Methodist church buildings is $1,984,173,505—an increase of about 158 million dollars over the 1955 valuation.

Unto Thee, O God

by Georgia Harkness

MONKEY BUSINESS

O Lord, how manifold are thy works!
In wisdom hast thou made them all;
the earth is full of thy creatures.
Yonder is the sea, great and wide,
which teems with things innumerable,
living things both small and great. . . .
When thou sendest forth thy Spirit,
they are created; and thou renewest
the face of the ground.

Ps. 104: 24, 25, 30

The psalm in which these words appear speaks not only of many inanimate things—the heavens, the waters, the clouds, the winds, the hills and valleys—which are God's handiwork, but of the living creatures too. The birds, cattle, wild goats and wild asses, young lions and inhabitants of the sea, even to the great *Leviathan*, come in for mention. But there is one I do not find here or, as far as I know, elsewhere in the Bible, that ought to be included. This is the humble monkey.

As I write these words in January from summer-hot Manila, the foliage in the back yard is luxuriant and happy brown-faced children, with no need of a sun tan, play about. But dominating the scene is a large cage in which two monkeys frolic and swing themselves about with a dexterity not even the children can emulate. God has not reserved all his gifts of skill for the human race!

How can they walk across the ceiling and up and down perpendicular walls with such agility? They cannot speak to say anything about their Maker, so let us say it for them. God has made them with powers adequate for their needs, and they use what they have. They launch out, they keep going, and they arrive. Shall we do less?

Unto Thee, O God, we give praise for all Thy creation. Thy manifold works declare Thy power, and in wisdom hast Thou made them all. Help us to learn the lessons Thou dost teach us through Thy world, and in faithfulness to persist in all Thou dost set before us to do. May all our powers, whether great or small, be held in trust to Thee and used in Thy service. Amen.

Youth

METHODIST YOUTH SEEK SAFE DRIVING PLEDGES

Methodist young people of Minnesota have launched a campaign to obtain pledges of "Christian action" in the interest of highway safety.

At a convocation in St. Paul, Methodist Youth fellowship members agreed to take the initiative in what they believe will become a national crusade for safe and courteous driving, based upon their Christian concept of "letting the other fellow go first."

They will lift a page from the old "temperance" units, with Methodist young people in more than 300 societies in the state taking "the pledge"—a vow to practice "Christian action on the highways."

The youngsters will implement the project by making available in every youth society emblems bearing their "Christian action" slogan. The emblems may be attached to cars.

David Hollister, 18, Waseca, Minn., the fellowship's citizenship chairman, gave this explanation of the slogan:

"We think Christians should practice their beliefs even when driving. That could mean that instead of claiming the right of way resulting in an accident, we yield the right of way and let the other fellow go first, even though it means we slow up or come to a stop."

Dedication Cards

All senior and older youth who will attend summer institutes, camps, conferences and assemblies, will be given an opportunity to dedicate themselves to serve God and His Kingdom, according to the Rev. Harold W. Ewing, director of the Youth Department, General Board of Education of The Methodist Church.

The opportunity, as a part of the total program of study, inspiration and fellowship, will be afforded by means of cards distributed at these enterprises, to be filled out by the youth.

The dedication card reads in part:

I. I accept Jesus Christ as my Saviour and Lord and will try to follow His way in my daily life.

II. I desire to become a member of His Church.

III. I am interested in special summer service. . . .

IV. I will select a lifework in accordance with what I can discover to be God's will for my life. . . .

V. I will select, for expressing Christian service, a task in the employ of the Church.

VI. I am re-thinking an earlier choice of life work. . . .

Adult leaders at the summer enterprises are expected to send the cards that have been filled out and signed, to the Youth Department for follow-up by the boards and agencies concerned. The young person keeps a duplicate record of the dedication. Also, duplicate records of all lifework decisions are sent to the conference commission on Christian vocations and to the pastor of the young person's home church.

The cards are available for use by the committee on Christian vocations in the local church and other interested groups. Order No. 2277-C from Service Department, Board of Education, The Methodist Church, P. O. Box 871, Nashville 2, Tennessee; $1.00 a hundred, cash with order.

A STUDENT'S PRAYER

by Judith Round

Dear Heavenly Father, on this last Sunday of the old year help us to dedicate our live to you. As we look back upon the year behind us, we find things that we do not feel proud to present to you as part of our lives. We find prejudice against those of another race or nationality; thoughtlessness to help those who are not as fortunate as we are; the skill of looking the other way when we could have, with a little bit of effort, witnessed for our Lord; the eagerness to forget the friendly smile, the outstretched hand, and the words of welcome to the new family in the Church or neighborhood; and the forgetfulness to utter a few simple words of thanks to our Guiding Light from above. Forgive us, we pray Thee, and be gracious to us still.

Hold before our eyes Your pure will until we learn to choose it above all the wealth and esteem of the world. Establish us again in the Truth which we have known so long, yet ever comes to us from the lips of Jesus like freshly awakened memories. Restore in us all that we have believed and lost awhile—planned once when life was its morning but given over now—until once more we find joy for our sorrow, and for our weakness a strength that is not our own. Enter into our loves, and prove Thyself with the beauty which we may yet make familiar on earth.

Send us now to our tasks again. What You have planted in our hearts through the days to come, bring to our lips in praise and to our hands in compassion. Teach us to speak kindly, act gently, bear ourselves gladly and hopefully, asking of You no more than You will ever freely give, and ever in the asking, pledging You our faith and eager obedience. In the name of Him whom we would have all to know as both Saviour and Lord, one Jesus Christ, Amen.

(Presented at Trinity Methodist Church, West Medford, Mass., Student Recognition Sunday, Dec. 30, 1956.)

SPANISH POLICE STOP YOUTH MEETING

On the second day of an intended five day national youth conference held in the First Baptist Church at Alicante, Spain, during November, police entered the church with an order from the provincial governor calling for the closing of the conference and giving delegates twenty-four hours notice to leave Alicante or the church would be closed.

"If people are made of dirt like the Sunday School teacher says, why is Mom always making me wash myself?"

Along the Asbury Trail in New England

by John Rex Shepler

Newport, Rhode Island

"We crossed Naraganset Bay on Friday," writes Bishop Asbury in 1809, "and came into Newport. Grand house—steeple, pews—by lottery: the end is to sanctify the means—Ah! what pliability to evil!"

And again in 1813: "Preachers have been sent away from Newport by an apostate—so we go. O rare steeple-houses, bells! (organs by and by?)—these things are against me, and contrary to the simplicity of Christ."

The same church which Bishop Asbury viewed still stands on Marlborough Street as the home of the Methodists; the same steeple, with a weathervane added, still rises toward the sky; there is a bell there yet, although not rung in order to prevent strain on the steeple. A plaque in the entrance hall makes the proper boast that this is the first Methodist church in the world to have a bell and a steeple.

Actually the church was not built by a lottery, but a scheme for one was launched and never finished. One of the tickets preserved by the Newport society reads:

"Newport Methodist Chapel Lottery. 10,000 Dollars going for only 5 Dollars. Now is the time to make your fortune. . . . It is hoped that those who wish to encourage religion, laying aside the prospect of a fortune, will call and purchase liberally. No deduction from prices."

There was little sentiment in this period that a lottery was undesirable or wrong. Five years later, in 1812, Harvard College built Holworthy Hall from the proceeds of a lottery. It may be a salve to the Methodist conscience to know that the lottery plan failed, the money was returned, and the bulk of the cost of the new building was obtained from subscriptions for pews. And in spite of his comments upon his first view of the handsome structure, Bishop Asbury preached there morning and afternoon on the following Sunday, May 28, 1809. We can be sure that he was as plain-spoken as he felt the occasion demanded.

Jesse Lee had reached Newport in 1790, and preached the first Methodist sermon there. The early circuits in Rhode Island were centered in Warren and Bristol. The first class in Newport was formed in 1800 by the Rev. Joshua Hall, and from that date the history of the church begins. The Rev. Reuben Hubbard was appointed the first stationed preacher in 1806, and a year later the new meeting house was dedicated. Having stood for 150 years, surviving fire and being improved by remodelling, the Newport church is one of the real historic sites of New England Methodism. It is the finest church building standing in New England today in which Asbury actually preached.

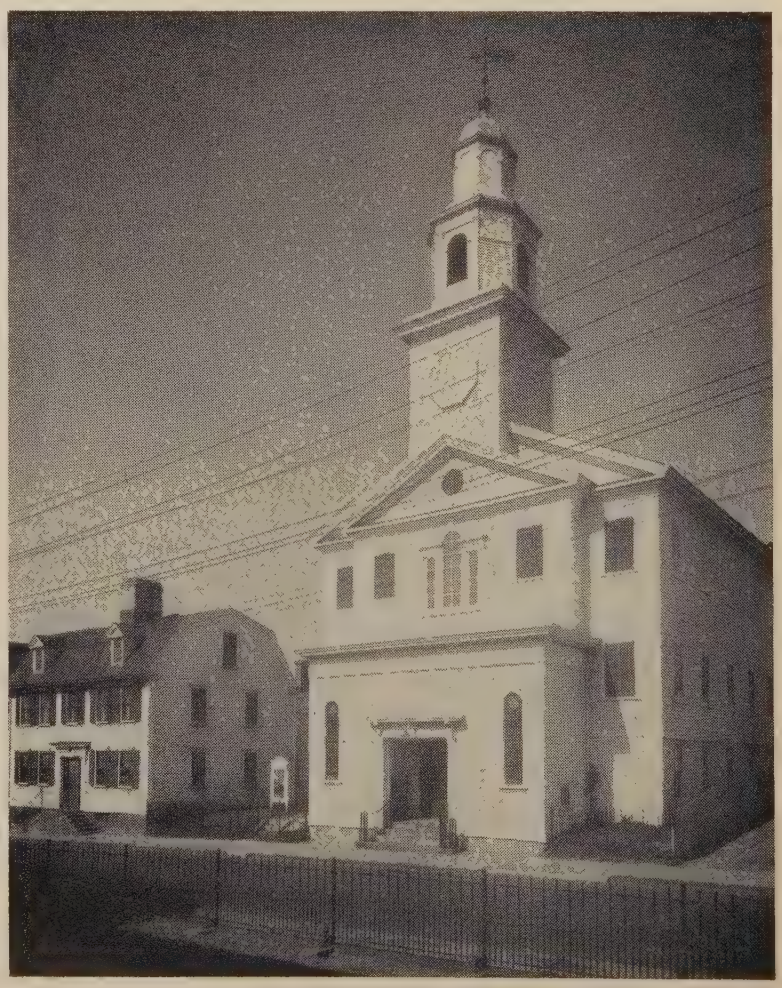
In 1842 came another remarkable preacher, Joel Knight, under whose leadership all classes became interested in religion, and business was practically suspended during a revival season. The membership nearly doubled to pass the 300 mark, and during the same year the church was remodeled, the structure being raised to permit the construction of a new ground floor for Sunday School purposes. The ardent Joel Knight burned himself out, and died a few months later at the age of 39.

The organ which Bishop Asbury had foreseen came into being in 1857. Previously the music was provided by flute and bass viol.

A disastrous fire on December 16, 1881, wrecked the building but did not destroy it. While the result was yet in doubt, and many thought that all was lost, the electric alarm bell which hung in the smoke-enveloped steeple unexpectedly sounded forth, as if raising its voice in one loud, last call for help. In the reconstruction, the floor of the sanctuary was taken out and lifted two feet, giving more height to the lower floor; and many other improvements were made.

First Church became St. Paul's in 1922, when the Thames Street society, which had been formed in 1855, reunited with the parent church under the new name, by which it is now known.

In 1946 in the pastorate of the Rev. Harvey Mousley the sanctuary was remodeled by the construction of a beautiful chancel. In 1956 the church launched a campaign which will result in a parish house, to replace the two-century-old house next door which has been used by the church since 1944. The Rev. David Carter is now pastor.



The "rare steeple-house"—Asbury

The Bookcase

No Cross, No Crown, by William J. Wolf, Doubleday & Company, N. Y., $3.00. A "new study of the Atonement which includes a survey of the Biblical bases for a statement of its meaning, an analysis of the theories already formulated, and a restatement of its meaning for today." For the thoughtful reader.

Consider Him, by Olive Wyon, Abingdon Press, Nashville, $1.00. Meditations of the Passion of our Lord. Lenten reading.

Encyclopedia of Morals, edited by Vergilius Ferm, Philosophical Library, New York, $10.00. The results from some 50 scholars. This is a must for those who like reference information condensed and available.

The Complete Writings of Menno Simons, edited by John C. Wagner, Mennonite Publishing House, Scottdale, Pa., $8.75. The ideals of Menno Simons, as found in this new English edition which contains all the known writings of Menno, have been the major formative ideals throughout the 400 years of Mennonite history. They constitute the genius of the Mennonite Church. Will be highly valued by the religious scholar and is needed reading for wider understanding of the Mennonites and their present day influence.

They Met at Calvary, by W. E. Sangster, Abingdon Press, Nashville, $2.00. In this new book by Dr. Sangster you can be with the teachers, priests, traitor, crowd, judge, thieves, and people who all had something to do with Him at Calvary. Of course, this is for your Lenten reading.

A Lift for Living, by Ralph W. Sockman, Abingdon Press, Nashville, $2.00. 52 inspirational readings which deal with familiar situations and problems with which we come in contact daily. "They are designed to keep us on the 'growing edge' of life."

The Christian and His America, by Gerald Kennedy, Harper & Brothers, N. Y., $3.00. "A forceful statement of the author's conviction that 'America is a faith and its greatness is rooted in Christianity.'" The central issues of the day are related to the imperatives of the Christian religion. The Kennedy style at its best on such matters as: "The Myth of Superman," "The Delusion of Power," "The Mass Mind."

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Austria Church Cares . . .

(Continued from page 9)

. . . sleep and eat at Methodist church . . . we will do our best to find work for you or help you immigrate." We had decided upon young men because the entrance to our church's attic was small, by ladder, too difficult for women or children. We would also take two women who would help in the kitchen.

In half an hour we had our group: Hubert—a young animal tamer in a Hungarian circus. Jenoe—a 15-year-old boy who had fled all the way from the Russian-Hungarian border because he had killed two Russian soldiers in the fighting. Laszlo—a doctor who spoke English, and two friends. Janos—with a bullet wound in his hand from a hand-to-hand fight with a Hungarian secret-police agent. Joshka—a 21-year-old man who led the revolutionary forces in one Hungarian state, and six of his comrades, one of whom was a 16-year-old girl named Eva. Barnabas—an agriculture student. Agnes—a 16-year-old girl, and a friend, Erzabeth, making three girls instead of two. And the rest, young men in their twenties, all freedom-fighters.

The second group included a man, his wife and sister, and two teen-age boys.

No Methodists Yet

We quartered the five women in the youth room; the men upstairs in the attic. On our second evening we gathered together with the congregation and the refugees, and the friendships grew. Sunday afternoon each refugee was guest of one of our Methodist families. Ten of the group were Catholics. We drove them in our Methodist Mission bus to Mass on Sunday morning. The rest were Reformed or Lutheran or Greek Orthodox. No Methodists. There are a few Methodist churches in Budapest, but so far we had heard from none of the refugees who might have come from these congregations.

On Sunday evening Herta Wohlscheiber, an Austrian girl who had studied two years at Duke University and now was director of religious education in our Methodist Church in Austria, showed colored slides of the United States. It was good for the Hungarians, for they had been fed so much propaganda that they thought the United States was a barren wilderness where the rich on Wall Street chewed up factory workers for breakfast. So effective was Communist propaganda that many Hungarians refused to immigrate to the United States when the offer first came. They preferred other countries, usually in Europe, for some day they wanted to return home.

The whole project in Linz is putting the Methodist staff in difficult straits. The task of integrating the refugees, finding them jobs and helping them immigrate, counseling and feeding and clothing, all these have fallen to Papa Nausner, his oldest son, Willi, who works for the World Council of Churches, and one of the two American Methodist missionaries in Austria. In addition the normal duties of this staff (serving four churches, one kindergarten, and directing the building of a four-story apartment house) continue. In Linz nowadays the organizational details in the Methodist Church sometimes may fall flat, but the amazing love of Nausner and his Methodists more than make up for that.

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Television and Radio

We have just received word that WMTW, Channel 8, Poland Springs, Maine, began THE WAY, Methodism's new half-hour dramatic television series, on January 30. It will run on Thursdays at 12 noon.

In response to a letter from one of our readers who was unable to locate Dr. Ralph Sockman's program NATIONAL RADIO PULPIT (NBC, Sundays at 10 A. M.), we checked with the National Broadcasting Company office in New York City for New England radio stations carrying this program. WTIC in Hartford and WJAR in Providence are the only stations they indicated. If you are not within listening range of these stations, a letter to the program director of the NBC station nearest you might bring Dr. Sockman's program to your area in the future.

A total of 928 radio stations in the United States broadcast THE UPPER ROOM Christmas carol series this year. The series consisted of six 15-minute programs.

Clergy Have April 15 Social Security Deadline

Clergymen and members of religious orders are reminded by the government that they face a deadline of April 15, 1957, if they wish social security coverage.

Congress enacted legislation in 1955 extending the social security program to members of the clergy and religious orders for the first time.

Most of those who desired coverage declared their intention when filing income tax returns for the calendar year 1955. However, any who did not elect coverage at that time may still do so when they file their personal tax returns for 1956. The deadline for such filing is April 15.

Those who do not elect coverage will not be eligible for it in the future. An exception is made only in the case of newly-ordained ministers, who have two years following ordination in which to ask for coverage.

Ministers who file a statement electing coverage will have to pay the self-employment tax which amounts to three percent of their first $4,200 of income, or a maximum of $126.00. In return, they become eligible for full coverage in 18 months, or on July 1, 1958.

The rate is going up from 3 per cent to 3-⅜ per cent in 1957. This raises the maximum payment from $126.00 to $141.75.

Since the tax is due all at one time many clergymen have followed a plan of laying aside a specific sum each month. The tax payment must be made at the time personal income tax returns for the year are filed. These are due on April 15 of the year following the end of the calendar year.

The higher tax will, therefore, not take effect until April 15, 1958.

In return for the increased tax, clergymen who become completely disabled because of accident or illness may retire on full social security payments at any time after the age of 50 and their wives are eligible for benefits at age 62 instead of 65.

NOTICE OF ANNUAL MEETING

of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust branch of the Merchants National Bank, first floor, 111 Devonshire Street, Boston, Massachusetts, at 3.00 P. M. on Monday, the twenty-fifth day of March, 1957, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

JOHN A. PLUMMER
Secretary

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by Alfred G. Hempstead

Superintendent, Augusta District
The Maine Conference

A D.S. Reflects Upon the Virtue of Patience

In the National Gallery of Art, Washington, D. C., the painting for which I instinctively look is *The Return of the Prodigal* by Murillo. I am not a critic but I have learned that the personal test is what a work of art does for me. My response to a picture is not an evaluation of the work itself but of what it does for me. Some great contributions to art may not elicit any profitable response from me. This one does. I see in the face of the father patience, like the patience of God. For him to allow his willful son to leave home with much of the family fortune required self-control and self-sacrifice of a high order. A radiant patience has been achieved and is revealed in his countenance. The penitent son looks up to his father's face with assurance of forgiveness and restoration. With devotion in his heart he will gladly submit his life to his father's direction. The father's loving patience has been rewarded.

What I see in this painting may be colored by an experience with a contemporary prodigal. Walking across the prison yard with an inmate I asked for a sermon subject from my friend. Without a moment of hesitation he answered, "Patience." It was the testimony of a thoughtful man, deprived of privileges that he had long enjoyed, and now confined within prison walls where there was much of irritation, dullness and crudeness to be endured. He had become adjusted to his circumstances. It required patience, inexhaustible patience. Such patience comes from calmness of soul.

Most of us are spared such a tragic achievement of patience but find its need in the more normal ways of life. In the horse and buggy days a trustee dropped in on the newly appointed pastor to see how he was getting settled. The preacher wondered why his caller was intent upon looking at the barn and asked if there was anything wrong about it. "Oh, no," he replied, "I was just looking to see where you had put the horse. Every preacher moves the box stall." He was patiently curious, for through the years he had seen the box stall moved from one side of the barn to the other and back again more than once.

Several years ago a woman remarked that she wondered what her new pastor would do about the pulpit. It had been moved about several times as pastors gave expressions to their personal preference. The good lady was willing that the minister carry out his desires but she was watching to see what he would do. Laymen learn to be patient with their pastors. Pastors learn to be patient with laymen. Some officials were once progressive in their approach to the program of the church but there seems to have been a date-line where they ceased to go forward. Anything new or different after that unknown date is not received favorably. Sometimes it seems as if the mould had been set and any change would break it. The pastor must have unlimited patience to find out the cause of this attitude and take time to get such people to rethink their position and to understand the reason for making a change from a good way to a better way. It requires time.

Chaplain David H. Tribou, a strong character who made his mark on Maine Methodism especially during the first two decades of the present century, wrote to the young pastor of his old home church who was getting things accomplished, "Don't hurry the cattle." Cattle have a natural gait and if pushed beyond that gait they become panicky and may "spile the milk." It takes patience to lead folks along the path of progress in the Christian way of life. Of course there are those who resort to shock treatment and make sudden gains but it is a technique that soon becomes less effective; even mental hospitals are using shock treatments less than formerly.

District superintendents need patience with both pastors and churches. Pastors and churches need to have patience with district superintendents. There are confidential matters that can not be brought into group meetings without doing injury to people who ought not to be hurt. Sometimes minor matters, like chaff, will be blown away and forgotten. At other times a crisis arises that must be dealt with and to let it pass without challenge would be a violation of the integrity of a church or pastor. It cannot be dodged but must be faced squarely with calm patience and unemotional fairness. We must not be guilty of substituting apathy, indifference or timidity for patience. That would be cowardice. However, many a crisis could have been averted by patience.

Chrysostom called patience, "the queen of the virtues." Dean Albert C. Knudson wrote of it:

> "Nothing does more to smooth over the ruffled surface of life, to promote peace, to give the other virtues an opportunity to assert themselves, to transform untoward circumstances into stepping stones to nobler living, to encourage activities that make for social and spiritual progress, and to create conditions under which life neither 'jars nor jolts but glides.'"

The Living Word

by Luther A. Weigle

Words that have acquired better meanings

Some words that were used by the King James Version in a bad sense have now acquired less evil meanings or even good connotations. "Debate" is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the King James Version of Romans 1: 29. It stands there as a translation of the Greek word *eris*, which means "strife." In Greek legend Eris was the name of the goddess of Strife, who threw the golden apple which awakened the jealousy of Hera, Athene, and Aphrodite, and in the end brought on the Trojan War. Isaiah 58: 4, reads: "ye fast for strife and debate, and to smite with the fist of wickedness." In the second part of Shakespeare's *King Henry IV* (IV, 4, 2), the king refers to Northumberland's insurrection as

> "This debate that bleedeth at
> our doors."

The two occurrences of the word "emulation" are different in tone. In Romans 11: 14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles; but in Galatians 5: 20 "emulations" are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh as contrasted with the fruit of the Spirit.

In 1611 the words "delicacy," "delicately," and "deliciously" referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness. (18: 3, 7, 9). To be "high-minded" was to be proud or haughty (Romans 11: 20; 1 Timothy 6: 17; 2 Timothy 3: 4); the term is used now for noble character and high principles, with no suggestion of unworthy pride.

"Naughtiness" is really bad in the King James Version; it means downright wickedness. The injunction in James 1: 21 to "lay apart all filthiness and superfluity of naughtiness" now reads: "put away all filthiness and rank growth of wickedness." The terms "naughty" and "naughtiness" have lost some of their evil through the years; they are now used for the misdeeds of children or the trivial misbehavior of adults who have not matured. The "naughty figs" that Jeremiah saw in his vision (24: 2) were simply "bad figs," so bad that they could not be eaten.

Calendar Clippings

A Tithe of a Tithe

A friend of mine cut an article out of the newspaper recently and gave it to me to read. If it hadn't been the truth, I think the implied criticism of the church would have made me mad. Since it is the truth, it makes me ashamed. The opening sentence reads, "If this country is expecting a religious revival, it apparently hasn't reached the pocketbook level."

The article goes on to prove that last year we in America gave for all religious purposes not a tithe but a tithe of a tithe. Actually, the total amount given for all religious purposes figures 1.11 per cent of the total national income *after* taxes. And furthermore, the article says, church giving has hovered around this figure of one per cent of income for a quarter of a century.

I felt as I read the article that surely Methodist giving would be a great deal higher so I began to figure. Frankly, after a couple of hours of research and figuring, the results I obtained were so little better than those I had read, I wondered if it had been worth the effort to find out how little we Methodists do.

In 1955, the average per capita income in the United States was slightly over $1,800. Certainly Methodists are not below the national average in the matter of income. If the 9,313,278 members of our great church had an average income of $1,800, we would have received in 1955 a total of $16,763,900,400.

According to the most accurate estimates I have been able to uncover, the total giving of The Methodist Church for all purposes in 1955 came to about $350,000,000. This is at the rate of $37.45 per member. It is almost impossible to understand how much $350,000,000 is, but when that amount is translated to say that it is the equivalent of only 2.08 per cent of the total income of the Methodist membership, one begins to realize that what the newspaper writer said is true—J. Wesley Hole, treasurer of the Co-ordinating Council of the Southern California-Arizona Conference, in *News of the Los Angeles Area.*

DIAMONDS

Diamonds are only chunks of coal
That stuck to their jobs, you see.
If they'd petered out, as most of us do,
Where would the diamond be?
It isn't the fact of making a start,
It's the sticking that counts I'll say;
It's the fellow that knows not the meaning of fail,
But hammers and hammers away.
Whenever you think you've come to the end,
And you're beaten as bad as can be.
Remember the diamonds are chunks of coal,
That stuck to their jobs, you see.

From: "The Visitor"
Union Methodist Church
Fall River, Mass.

EIGHT DO-MORES

Do more than exist—Live
Do more than touch—Feel
Do more than look—Observe
Do more than read—Absorb
Do more than hear—Listen
Do more than listen—Understand
Do more than think—Ponder
Do more than talk—Say something

From: "Trinity Union Herald"
Trinity Union Methodist Church
Providence, R. I.

Your Task

"Your task—to build a better world."
God said. I answered, "How?"
This world is such a large, vast place.
So complicated now,
And I so small and useless am,
There's nothing I can do."
But God in all His wisdom said,
"Just build a better YOU."

From: "The Messenger"
Mathewson Street Church
Providence, R. I.

IN 1957

I will be loyal to my church because I love its Founder
I will be loyal to my church because I love its purpose
I will be loyal to my church because I love its message
I will be loyal to my church because I love its people
I will be loyal to my church because I love its goal

From: "The Gleam"
First Methodist Church
Melrose, Mass.

WHAT DOES A MINISTER DO?

by Admiral Ben Moreell

"His time is his own, which means that he is always on the job. The minister teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions and he is supposed to be a scholar.

"He visits the sick and marries people. He buries the dead. He labors to console those who sorrow and to admonish those who sin; and he tried to stay sweet when chided for not doing his duty.

"He plans programs; appoints committees, when he can get them; spends considerable time in keeping people out of each other's hair.

"Between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars: 'What a job—one hour a week.'"

From: "Mid-Week Reminder"
Providence Methodist Church
Easthampton, Mass.

PRAYER OF AN ARMY NURSE

Copies of the new "Prayer of an Army Nurse" are available at the headquarters of the U. S. Army's six areas, the Surgeon General's office has announced.

The prayer is printed on the inside of a folded heavy white cardboard in a convenient size for handbag or pocket. Text of the prayer reads:

"Hear my prayer in silence before Thee
As I ask for courage each day.
Grant that I be worthy of the sacred pledge of my profession,
And the lives of those entrusted to my care.
Help me to offer hope and cheer in the hearts of men and my country.
For their faith inspires me to give the world and nursing my best.
Instill in me the understanding and compassion of those who led the way,
For I am thankful to You for giving me this life to live."

—*Religious News Service*

Yankee Methodist Family

Millard Harmon, active young leader in Centenary Methodist Church, Auburndale, Mass., was named one of the Ten Outstanding Young Men of the nation by the U. S. Junior Chamber of Commerce. He serves on the Official

Board, the Building Committee, is secretary of the Finance Commission, and this year he and his wife, Ruth, are the President of the Tandem Club at Centenary. Harmon, 30, educator and classroom teacher at Weeks Junior High School, Newton, Mass., author of 40 professional articles and a national educational consultant, was the only New Englander listed. Of Methodist heritage, his grandfather, Wesley Kettlekamp, was a Methodist minister in Illinois; his father is John Harmon, a member of the Boston University faculty.

The Rev. Fred R. Edgar, pastor of South Methodist Church, Manchester, Conn., is the author of the meditation being used on Saturday, February 9, in *The Upper Room.*

Mr. Edmund Polubinski, a lay member of the Methodist Church, West Chelmsford, Mass., is the president of the Greater Lowell Federation of Protestant Churchmen. The pastor of the church, **the Rev. Landon Lindsay,** is president of the Greater Lowell Ministers' Association.

The Rev. Guy Allen, pastor of Boston Street Church, Lynn, Mass., was stricken with appendicitis at the parsonage, Saturday, January 12, and was rushed to Lynn Hospital for emergency surgery.

Mrs. Joseph R. Taylor, of 42 Adella Avenue, Newton, Mass., received a personal letter of congratulation from President Eisenhower on her 100th birthday, Thursday, January 17. A member of the Harvard Epworth Church in Cambridge, Mrs. Taylor is the widow of the late Professor Joseph R. Taylor of Boston University who died August 13, 1955, at the age of 97.

The Rev. George R. Wolverton, transferred from New Hampshire Conference, June, 1956, is now serving two churches in the Southern California-Arizona Conference, as of November 1. The churches are located at Inyokern and Randsburg, Calif., in the northwest corner of Mojave Desert. Randsburg is a gold-mining town, and Inyokern is a railroad terminal for the Naval Ordnance Test Station at China Lake.

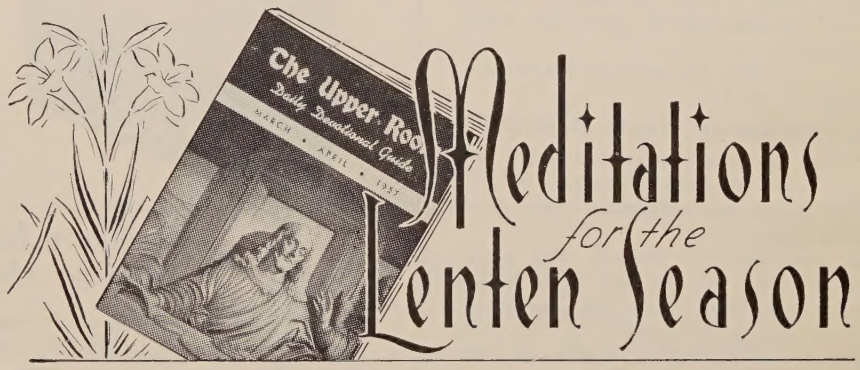
The Higher Call

Gardner L. Carney, 62, of 18 Greylock Road, Allston, for many years a lay leader at the Allston Methodist Church and one of the four associate lay leaders in the Boston District, died at his home December 19. For many years he worked as a locomotive engineer for the Boston & Albany Railroad and was still actively employed at the time of his death.

The Rev. John L. Pinkerton, 89, retired Methodist minister of the Maine Conference, died January 23, after a brief illness. He held numerous Maine Methodist pastorates before his retirement 25 years ago.

Mrs. Miriam V. Ravi Booth, 79, of 38 Lake Ave., Newton Centre, Mass., died January 9. She was the widow of Dr. Vincent Ravi Booth, noted minister and a graduate of Boston University School of Theology.

Dr. Joseph M. M. Gray, retired Methodist minister, died January 9. He served numerous pastorates in Baltimore; Washington, D. C.; Kansas City, Mo.; Detroit; was chancellor of the American University in Washington, D. C., and at the time of his retirement in 1950 was pastor of Bexley Methodist Church, Columbus, Ohio. He made his home with his son, Joseph C. Gray, of Winchester, Mass.



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From Our Readers

"Teenager" A Shameful Brand

I would like to express my deep appreciation to you and the staff of ZIONS HERALD for the emphasis you have given to youth work in recent issues of your magazine.

Most publications today neglect our young people or give them the wrong type of publicity. The very word "teenager" has become a shameful brand brought about by a heedless minority.

I am glad that someone is willing to show the world that the majority of young people today are thinking, intelligent individuals, planning for a tomorrow that belongs to them.

CAROLYN THOMPSON
Vice President
Methodist Youth Fellowship
The New England Conference
The Methodist Church

Alcohol Problem for the Public

Enclosed is money order for a year's subscription. I am glad to renew as I do not want to miss copies. It seems that ZIONS HERALD is improving with the years.

I did appreciate so much your report of the W.C.T.U. convention in the November issue. I know you agree that the alcohol problem should meet the public attention.

MRS. CLIFTON B. BICKFORD
Providence, R. I.

The Problem of "Youth Deserted"

I have just been looking through last July's issue of ZIONS HERALD, for the second time, and clipping some very useable items.

As one who has worked with youth summer camps for the past decade, first here in my home state of Minnesota, then at Camp Aldersgate in the New England Southern Conference, and the past 3 years again in Minnesota as a Junior High camp dean, I really appreciated the editorial, "Youth Deserted."

It is indeed a sad story how many urge that something be done for youth, but renege when asked to serve on a summer camp staff! I have had just the same experience as the man who sent out 50 letters of inquiry, and got back 3 or 4 "yes" answers that these would be on his camp staff. New England has no worse problem than we have out here!

. . . Cordial good wishes for a continued fine publication. One of the good columns is that of our friend Howard H. Hare, whose nephew Taylor Hare is a valued friend and member of this conference.

HAROLD A. CLARK
Minister
The Methodist Church
Racine, Minn.

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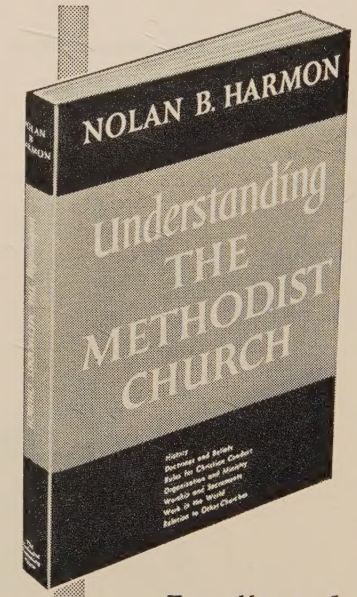
Understanding The Methodist Church



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A Plan to Prevent Juvenile Crime

At the recent meeting of the International Association of Chiefs of Police a special committee headed by Police Commissioner Stephen P. Kennedy of New York presented a twenty-seven-point program of action to prevent juvenile delinquency.

The detailed recommendations of the committee are:

1. The maintenance of detailed arrest statistics on juvenile crime as a necessary "management tool for every police organization."

2. Initiation of a study of the effectiveness of a curfew, such as 65 per cent of participating cities have, in reducing juvenile crime and delinquency.

3. More consistent enforcement of laws regulating taverns, bars, dance halls, bowling alleys and pool rooms.

4. Introduction of more programs to prevent narcotics addiction.

5. A tightening and more strict enforcement of laws governing the sale of obscene and horror literature.

6. Extending and more frequently using legislation holding parents responsible for wayward youth.

7. Setting up special programs to prevent youngsters from acquiring dangerous weapons.

8. Reappraising the adequacy and enforcement of statutes dealing with child labor and truancy.

9. The mandatory arrest of juveniles where the charge amounts to a crime that, if committed by an adult, would be punishable by death or life imprisonment, or that is a felony or serious misdemeanor that indicates a habitual offender.

10. Leaving discretion in other instances, not with the patrolman, but with a ranking police officer.

11. Strengthening nonpolice detention agencies, as advocated by 60 per cent of the participating police departments.

12. Interrogation of juveniles under arrest by police, not by other private or public agencies.

13. The transport and records of arrested juveniles to be handled separately.

14. A study of the practice of releasing arrested juveniles in the custody of parents.

15. The maintenance of separate juvenile units by the police.

16 and 17. Staffing such units to bring both balance and adequate coverage.

18. Using juvenile personnel in high hazard areas and at periods of peak delinquency.

19, 20 and 21. Raising educational requirements for those in this work and giving priority in training to those seeking to curb delinquency.

22. Investigating offenses by adults against children as well as offenses of juveniles.

23. Maintaining police referral of delinquents for treatment and adjustments.

24 and 25. Strengthening nonpolice agencies providing adjustment of casework or recreation programs.

26 and 27. Co-operating with neighborhood youth councils of civilians and work, as well as with churches, schools, recreation and welfare agencies.

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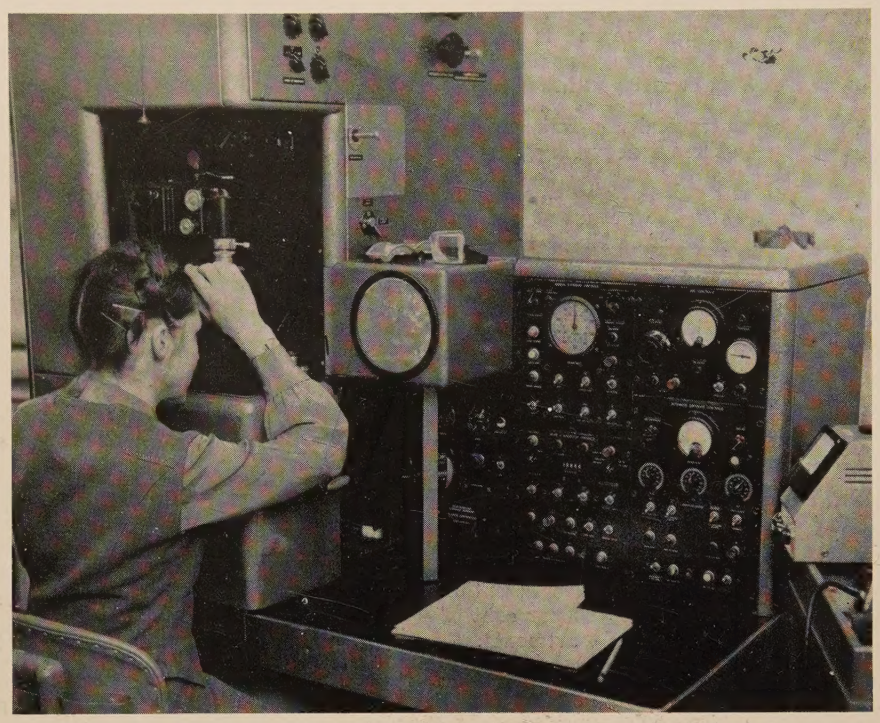

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